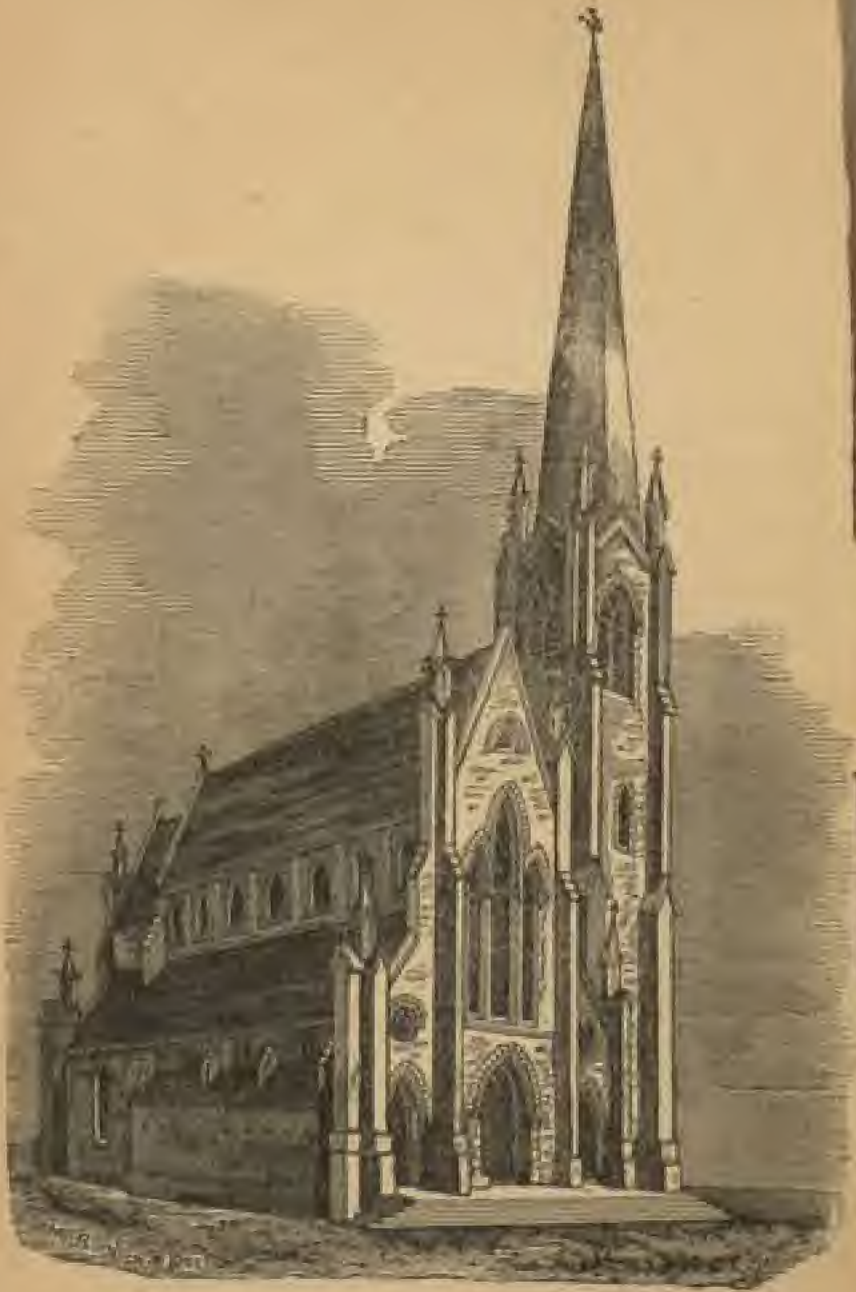

New Church of St. Augustine, Galway.

(See p. 185.)

M. B. MORAN, Architect, Dublin.

A HISTORY

OF ALL THE

ABBEYS, CONVENTS, CHURCHES,

AND OTHER

RELIGIOUS HOUSES OF THE ORDER,

PARTICULARLY OF THE

HERMITS OF ST. AUGUSTINE IN IRELAND,

FROM THE EARLIEST PERIOD TO THE PRESENT TIME:

WITH

BIOGRAPHICAL SKETCHES OF THE BISHOPS, PROVINCIALS, PRIORS, ETC. OF THAT HOLY INSTITUTE.

"So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven."—*St. Matthew*, v. 16.

DUBLIN:
G. P. WARREN, 88, THOMAS STREET,
STEAM-PRESS PRINTER.
1856.

Rev George A Meagher
S.J.A

= Dublin Convent.
= at No. 87 Thomas-street,
St. Catharine's parish.
= In 1829, Fr. Chas. Stuart, OSA,
gathered the first meeting
of the Dublin clergy for
Emancipation; was Secy.
in same. (- Pp. 147, 148.)

DEDICATION

TO THE RT. REV. DR. O'CONNOR, O. S. A.,
LORD BISHOP OF SALDES, ETC.

My dear Lord Bishop,

Permit me with the highest respect, to dedicate to your Lordship, this brief, but I trust, accurate History of the renowned Order of St. Augustine, in Ireland, of which your Lordship is so distinguished an ornament.

If it be our duty to love and follow the good bishop, "who follows Christ in all things"—and who is "the "salt of the earth, and the light of the world"—if we are to "obey our prelate, who rules over us," and "the Good Shepherd, who knoweth his sheep, to whom his sheep are known, and who is ready to lay down his life for his sheep;"—if we are to imitate the bishop who imitates "the Prince of Pastors," who "went about doing good," who "did all things well," and who "preached the Gospel to the poor;"—if to "take care of the house

of God," "contend earnestly for the faith once delivered to the saints," and to promote in all things "the honor and glory of his Divine Master," be the characteristics of the leader of Christ's flock;—if a "bishop is to be a lover of good men—sober, just, holy and temperate;" determined to "hold fast the faithful word," "blameless, vigilant, hospitable, not greedy of filthy lucre, nor acting as Lord over God's heritage," but "all to all, that he may gain all to Christ," and whilst attending to the peculiar duties of his office in spirituals, not forgetting the necessities and rights of the poor, and of his afflicted country"—if as "a good member of Jesus Christ, he is to nourish up the words of faith and good doctrine," and to "be an example in word, in conversation, in spirit, in faith, and in purity;" and instead of being cold, sharp, and bitter, "quiet to all men, and ever patient in meekness;"—if these great virtues of a Catholic Bishop, "who must have a good report from those who are without, lest he fall into reproach, and the snare of the devil," must ever endear him to God, to angels, and to men, I trust that their full appreciation by your Lordship, will ever give you a place in the hearts of all who know you, and obtaining the fullest approval of your God, ensure for you everlasting happiness.

Your Lordship's services in the South of Ireland, for many years; your exalted position in the East, as a mild, zealous, and enlightened bishop, until severe illness demanded a change to a more congenial clime—your untiring Apostolic labors in Dublin, amidst the revered brethren of your order, and your devoted attachment to the Holy See, so gratefully remembered by the Sovereign Pontiff, in appointing your Lordship "Domestic Prelate to his Throne," and bestowing on you other tokens of his paternal regard—these must ever ensure our veneration and respect. But the number of those whom "the Lord (through your ministry,) has daily added to the Church, that they may be saved"—and the thousands who have been united by you to God through the Sacraments,—will plead before the Almighty for your eternal reward,—whilst they have induced the present writer to dedicate to your Lordship, this Work as a small tribute of deep-felt love, and the highest veneration.

I have the honor to be, My dear Lord Bishop,

Your Lordship's

Most obedient and most humble Servant,

W. J. BATTERSBY.

Dublin, 29th September, 1856.

INTRODUCTION.

WHILST the Author has elsewhere given the names of the Writers, Records and Annals, which treat of the different Orders in general, and of their origin in Ireland particularly; he deems it right here, to give a clear answer to two very rational questions, which may be asked in reference to the subject of our present inquiry.

I.—What is this book to contain?

II.—And from whence is derived its information, as to remote times, and subsequent periods?

I.—We shall endeavour to give briefly, but accurately, the origin and nature of the Order of Saint Augustine, under its different branches of Regular Canons, or Monks, and in particular the Hermits—Order of St. John of Jerusalem, professing the Rule of St. Augustine, Premonstratenses, a branch of St. Augustine's Order—Trinitarians under the rule of St. Augustine, and other branches or affiliations of the same spiritual family. Next we shall trace and record, the names and numbers of all the Abbeys, Priories or other religious houses of this Order, in every Province and County of Ireland, from the earliest period to the present time.

I.—Ascertaining as far as possible, the immediate site of each house in the town or parish, not the mere

vague mention of the Province or County. 2.—Who was its Founder or special Patron? 3.—When was it founded? 4.—What was its yearly value, or what would it be now worth? 5.—What was its probable size, extent, or general description? 6.—By whom was it dissolved, changed or destroyed? 7.—To whom was it given, and for what? 8.—Does it, or its ruins, remain? 9.—Has it been restored? or is any other similar house now on, or near its site?

II.—As to the ancient religious houses of this, as well as of every other Order, in Ireland, or of those not immediately in our own time, we must derive our information from Authors, who have written with judgment on the Orders in general; or from those, who have written of the Order in particular; and from original manuscripts, or standard records. Of the first. "The Annals of Ulster, Boyle, Glendalough, and Innisfallen;" "The Annals of the Four Masters," translated both by Dr. Donovan and Mr. Connellan, with learned notes by Dr. Mac Dermott of the highest value; the antiquities of Usher, Ware, and Harris, which as compiled by Protestants,* although learned, should be received

* The lies and legends of Ledwich and others, as Murray, King, Mant, &c., who have copied after them, have been so gross as to be generally rejected by unprejudiced Protestants. Monck Mason, Betham, and others of the same fraternity, although pretending to more accuracy and research, show minds estranged from truth and impartiality. Their shameful attempts to show that the ancient Monks and Religious, including St. Patrick, were Protestants, a thousand years before Protestantism was born, have been ably refuted by His Grace the Lord Archbishop of Dublin, the Most Rev. Dr. Cullen, by Professor Curry, and by many other able Irish Scholars.

with caution. Dr. Lynch's "Cambrensis Eversus," now translated by the Rev. J. Kelly, a most powerful work —White's "Apologia pro Hibernia"—the works of the Bollandists—Abbe M'Geoghegan's, Keating's, Moore's, and O'Halloran's histories of Ireland—Father Helyot's "L'Historie d'Ordres Monastiques, Religieux et Militaires," in 8 quarto volumes—"Butler's Lives of Saints," Lanigan's, Carew's, Brenan's, and Walshe's Ecclesiastical Histories of Ireland—the works of Father Colgan—"Curtin's Discourses"—"Lynch's life of St. Patrick"—O'Sullivan Beare's "History of Catholic Ireland"—the three O'Connor's important volumes—the works of Hardiman (lately deceased)—of D'Alton and of the able Professor Curry, are all most valuable in their respective departments—"The Monasticon Hibernia" of Allemande—Archdall, Carpenter, Cobbett, and others are useful in many particulars, although erroneus, insufficient or defective as a whole.*

As to the immediate history of this Order in particular, the author has found little; except what may be found in "Joan le Paige," Bibliotheca ordinis Premonstratensis, praesertim vero Sancti Augustini regulam profitentium utilis maximeque necessaria, Paris 1633; in Trull, De ordin. Canicor: Regular &c.—in Gabriell's Pennote Novariénsis Historie Canicor, Regular—in

* A series of articles has appeared in "The Tablet," from June 14th last. (1856) mostly from Abbe M'Geoghegan, and some others of the aforesaid Authors, presenting however, rather biographic sketches of some of the more noted ancient Saintel, founders of our Abbeys and Convents, than any regular list, much less histories of the Abbeys or Monasteries themselves.

Histories of the order, by Italian, German, and French Fathers, cited as we proceed; in "Rules and Canons of the Order," in the "Sacred Diary," "Catholic Devotion," &c.

The account of the recent and present state of the Order in Ireland, has been taken from the authentic Records of the Order, which, we shall quote from the authorised returns in "Battersby's Registry" for the last twenty years; and from the recent letters transmitted from the Priors of the existing houses in the four Provinces. The biographical sketches of the Bishops and other leading members of the Order, are chiefly written (including those of the illustrious Drs. Doyle and Gahan) by the author, from the best materials he could collect; and the names of many have been rescued from oblivion in the "Old Lists of Irish Priests" during the last one hundred and fifty years, which he has been collecting from standard documents. It is to be, however, regretted, that the exact dates and places of their births and deaths, are too often wanting, no doubt, from the dread of the infernal persecution against all Religious Orders, by Anti-Catholics, so late as 1760; as shown in "The Jesuits in Dublin."

Brief and meagre, however, as this information may seem to be, it is important to have it collected; and should stimulate others to pay due attention to, and preserve any available fact, document or record, connected with the religious or civil history of our ever faithful and Catholic, although cruelly misruled and plundered, Country,

Dublin, September, 29th 1856.

THE ORDER OF ST. AUGUSTINE.

ABBEYS, PRIORIES, AND MONASTERIES OF REGULAR CANONS OF ST. AUGUSTINE.

1.—Having elsewhere shown, that even before St. Patrick commenced his mission in Ireland, as its chief Apostle, St. Diarmet, and St Liberius and after those St. Albeus, St. Kiaran, St. Declan, St. Iberus, and St. Palladius, founded Monasteries and other religious houses; and then, that the glorious Apostle himself, founded a particular order of Monks and Religious somewhat modelled after the rules of St. Anthony, St. Pacomius, and St. Basil, and those of the famous anchorites of Mount Carmel, but adding learning to labour and piety, and Colleges to Monasteries, which became the seats of innumerable Saints and Doctors, which were divided into three great classes—we now proceed to describe the origin and progress of the Order of St. Augustine, and in the first instance, that of the Regular Canons of that great Father.

"I give this Order, (says Allemande, p. i.) the preference, before all the others that were in Ireland, for several reasons. Firstly, because it is deemed the most ancient of all Regular Orders in general, derives its origin from the Apostles themselves, and allows Saint Augustine, afterwards Bishop of Hippo, only to have formed one particular congregation, which was subsequently divided into many others; and, though there be many objections against this antiquity, it is still asserted, and because it cannot be denied, that the Regular Canons were of the first introduced into Europe,

and that scarcely any but the Benedictine monks preceded them." Dr. Lanigan, carrying his criticisms too far, (vol i. p. 187) contends, that "there were no Canons Regular of St. Augustine until the eleventh century, at which time some communities of clergymen adopted a sort of monastic rule, vulgarly attributed to Saint Augustine, who, however, has left no rule except certain regulations which he had drawn up for the direction of a nunnery, under the superintendence of his sister, and, which have with some necessary alterations been applied to communities of men, under the title of the Rule of St. Augustine." To assert that there were no Canons Regular of St. Augustine before the 11th century or reformed congregation, in 1532, or union of several congregations of the order under Pope Alexander IV., in 1254, is much the same as to say, that there were no Carmelites before St. Teresa. All men of sound information, who have written upon the order, agree, that St. Augustine founded an order of monks, called afterwards, the "Hermits of Saint Augustine," who lived apart from cities or public places; and another branch called "Canons" who formed, in his own house, a kind of religious community. Hence the learned Alban Butler, in his Life of this renowned Father says:

"St. Austin made a very short stay at Carthage, making all possible haste to retire to his house in the country, with certain devout friends. There he lived almost three years, entirely disengaged from all temporal concerns, serving God in fasting, prayer, good works, meditating upon his law day and night, and instructing others by his discourse and books. He settled his paternal estate on the church of Tagaste, only on condition, that the bishop should furnish him a yearly stipend out of it, for his, and his son's maintenance, among their religious brethren. All things were in common in their house, and were distributed according to every one's necessities, no one among them having the least

thing at his own disposal. St. Austin reserved nothing which he could call his own, having alienated the very house in which he lived. The religious Order of the Hermits of St. Augustine, dates its foundation from this epoch, in 388. This monastic institute soon spread over Africa, but was extinguished there by the invasion of the Vandals. It was revived in Europe in several congregations, which were all united in one Order by Pope Alexander IV., in 1254, and its present constitutions were compiled in 1278. The Order of the Hermits of St. Austin at present consists of forty-two provinces, besides those called the Discalced who go barefoot, and live in great austerity and recollection. The project of this reformed Congregation was set on foot in 1532, by F. Thomas of Jesus, a native of Lisbon, and a great servant of God, author of that excellent book, entitled: "The Sufferings of Christ," which he composed whilst he was confined in a dungeon in Morocco. Having spent four years in captivity, in the constant exercise of the most heroic virtues, especially charity, prayer, patience, penance, and mortification, he died the death of the saints, on the 17th of April, 1582. He had suffered great contradiction in his own Order, by endeavouring to introduce his reformation; but this got ground upon his plan after his happy death." (See F. Alleaume, Heylot, and the last edition of Morery.)

"*Of the reformed Austin Friars, or Hermits,* there are at present, five provinces in Spain, and three in France and Italy. The institute of the hermits is more severe than the other; they are governed by different vicars general: Pope Pius V. in 1587, declared the Austin Friars one of the Mendicant Orders. It cannot be doubted that St. Austin instituted manual labor, in his monastery, since about the year 400; he wrote a work on the Labour of Monks, to prove this obligation in a penitential monastic state. (T. 6. p. 475. See Fleury,

1. 20. c. 34.) But he allowed useful studies, and spiritual functions, instead of manual labour in those, who are qualified for them, or called to the ministry of the altar, as is evident from his own studies, and those of many of his colleagues, whilst he lived according to his first institute, before he was advanced to the episcopal dignity, or established the regular canons, who applied themselves solely to the spiritual functions of the miministry. The regular canons and canonesses of St. Austin had, in England, before the suppression of monasteries, one hundred and fifteen monasteries; the Austin friars thirty-two." See Bishop Tanner's Notitia Monastica in Præf.

"When St. Austin was ordained priest, and removed to Hippo, many of his religious brethren followed him thither, and with the assistance of his bishop, Valerius, he founded there a new monastery, the monks of which St. Paulinus saluted when he wrote to our saint in 384. Out of it came forth nine eminent bishops, who by their learning and the sanctity of manners, were so many bright ornaments of the church of Africa, namely, St. Alipius of Tagaste, St. Evodius of Uzalis, St. Possidius of Calama, Profuturus and Fortunatus of Cirtha, Severus of Milevis, Urbanus of Sicca, Boniface and Pereginus. St. Austin was no sooner consecrated bishop, than being obliged to live with his clergy in the city, he formed them into a regular community, in which every one was obliged to give what he was possessed of to the poor, or to throw it into the common stock of the house, out of which the provost, who was chosen yearly, distributed to every one what was necessary. St Austin always refused legacies left to his church, to the prejudice of children or heirs; though he exhorted all persons to reckon Christ as one among their children, and to reserve a portion for him in his poor. If any one deserted this state after he had embraced it, he was punished as an apostate and guilty of breaking his vow

(See St. Austin, Serm 355, 356, two discourses; on the Life and Manner of the Clerks, T. 5 Possidius.) This is the origin of the Regular Canons of St. Austin, a distinct order from that of his Hermits. Consult on this order of St. Austin the Maurist Monks, in their excellent new "Gallia Christiana," T. 7. p. 778, 787, 790.

"St. Austin instituted a nunnery of this order after he was promoted to the episcopal dignity; and his sister who renounced the world in her widowhood, was chosen the first abbess. After her death Felicitas, the oldest among the nuns, was selected to succeed her; but some demanding another person for their superior, a division happened among them, which Saint Austin stifled in its birth, by two letters addressed to Felicitas, Rusticus, (the priest who attended the community) and all the nuns, (Ep. 210 and 211), whom he strongly exhorted to union, perfect regularity, fasting, public prayer, strict religious poverty, and ready obedience to the abbess and to the priest. In the second letter (Ep. 109, or Ed. Ben. 211), he laid down a regular body of monastic rules, adopted also by the men, who regard him as the founder of their orders—the Hermits, and the Regular Canons, though each have added to it many particular constitutions. That it was received also by other religious men soon after the death of St. Austin, appears by the rule of Tarnate, and by that of Saint Cæsarius, in both of which it is inserted, and by a manuscript copy at Carbie, about a thousand years old.

"The holy founder laid down the strictest rules of poverty, obedience, and modesty; he orders, that no one ever steadfastly fix her eyes upon another, even of the same sex, this being a mark of immodesty and impudence; and he will have this fault to be always severely chastised, though with more mildness when the person guilty is her own voluntary accuser. He recommends above all things, perfect humility: "for," as he says, "pride lies in wait about our good works

to destroy them." And what does it avail to give our riches to feed the poor, and become poor ourselves, if the miserable soul become prouder by contemning wealth, than she was before by possessing it?"

Secondly, it is certain, (as Allemande contends) that those who observed the particular rules in Ireland, in the fifth, sixth, and seventh centuries, were monks who were Regular Canons, or something so like them, that at the time those rules were incorporated into the Rule of St. Benedict, or in that of the Regular Canons of St. Augustine, they all made choice of the latter as being much more agreable to them than that of St. Benedict. In the Spanish "Life of St. Augustine," chiefly taken from his own words, or works, (in our possession, which we would wish to publish in English) it is contended that he founded his Order and established his first Monastery, in his own garden, when he became a Priest, and before he was consecrated Bishop.

THE REGULAR CANONS OF ST. AUGUSTINE IN IRELAND.

"The Regular Canons of St. Augustine (adds Allemande,) were so early, or considerable in Ireland, before the general suppression of monasteries that the number of houses they are said to have had, seems incredible; so that neither the Order of St. Benedict, nor that of the Cistercians, which is a branch of it, can in that particular, stand in competition with that of the Regular Canons who were in all respects, as great in Ireland, as the Benedictines were in England. It was requisite to be a Regular Canon in order to be promoted to a bishoprie in Ireland: almost all the parish churches and other secular benefices, were possessed by that order. To which, if we add, that they alone possessed, or had been masters of, as many houses as all the other orders together, and that almost all the chapters of the cathedral, and collegiate churches in Ireland were made of Regular Canons; it must be admitted that there was no order in Ireland which could compete with this, especially if we add,

that it had this noble perogative of having two abbots and eight priors, who were spiritual peers of the realm, and as such took their seats in the house of lords. "I am not ignorant," (says Allemande) that the Orders of the Cistercians had more, for twelve of their abbots, and one Benedictine, enjoyed the same preeminence, as we shall see hereafter; but so many other particulars concur towards the exaltation of this order of Regular Canons, that the other Orders will easily excuse us for giving this the first place."

THE AUSTIN FRIARS.

St. Antoninus, of the order of Friar-preachers, Archbishop of Florence, writes, that St. Augustin, after the death of St. Monica, his mother, at Ostia, near Rome, returned to his native country, in Africa, where, before he was a Bishop, he built a monastery in a wood near the city of Hippo, which in his life time, and after his decease became very numerous, and divided itself into many branches in the neighbouring cities; but after some years, by the inroads which the Vandals made, they were dispersed in deserts. Some of these religious men went into Italy, where being spread in different parts, they were at length, encouraged and admonished by Pope Innocent III. to live in cities, that by word and example they might be of benefit to the flock of Christ. His holy successor, Honorius III., confirmed them, as he did also the three other mendicant orders, to wit, the Dominicans, Franciscans, and Carmelites, from the year 1216 to 1226, they still retaining the primitive denomination of Eremits, or Hermits, derived from the solitude they professed. In about twenty years after, Pope Innocent IV. finding four other congregations of Eremites scattered in different parts, and wearing different habits, as likewise subject to different rules, he incorporated them all in this order, as to rule, habit, and habitation, in 1246; and his immediate successor, Alexander IV., being admonished by St. Augustine, in

Lanfrancus Septala

a vision, completed and confirmed this union in the year 1254, and made ~~Lanfranius Septilanus~~, a native of Milan, their General.

THE NAMES OF THE ABBOTS AND PRIORS OF REGULAR CANONS, WHO HAD SEATS IN THE UPPER HOUSES OF PARLIAMENT, IN IRELAND.

The Abbot of St. Thomas, at Dublin, Province of Leinster, of the Congregation of St. Victor.

The Abbot of Rathoy, Co. Kerry, P. Munster.

The Prior of the Most Holy Trinity, now Christ Church, Dublin.

The Prior of St. Peter and St. Paul, New Town, Trim, Co. Meath, P. Leinster.

The Prior of the B. V. Mary and St. David, at Conal, Co. Kildare, P. Leinster.

The Prior of the B.V. Mary, at Kells, Co. Kilkenny, P. Leinster.

The Prior of All-Saints, now Trinity College, Dublin.

The Prior of St. Edmond, at Athassel, Co. Tipperary, P. Munster.

The Prior of the Holy Cross at Killeigh, King's Co., P. Leinster.

The Prior of the B. V. Mary at Louth, P. Leinster.

So far Allemande.

It is right to notice, that Allemande, Ware, Harris, and others, place Co. Louth in P. Leinster, although formerly it was in that of Ulster.

The following Abbots of St. Thomas, in Dublin, were Lord Chancellors of Ireland:

Thomas Sherlock in 1366, and Thomas Fitzgerald in 1448.

We now proceed with our list of Irish Monasteries &c., long before they were known in England.

We give the names of the houses belonging to the Canons Regular, in the four provinces of the Kingdom of Ireland from the earliest time. D'Alton says: at the time of the suppression, Ireland had 223 Monasteries and 33 Nunneries, whilst England had only 22 houses.

THE CONNEXION OF ST. PATRICK WITH THE ORDER OF ST. AUGUSTINE.

Although it is generally thought, that St. Patrick introduced an order into Ireland, somewhat grounded on the rules of St. Anthony, of St. Pachomius, and St. Basil, before the Canons Regular were here fully known; yet it is a fact, that the religious of this last named Order, ever recognized, and still recognize this great Apostle as belonging to themselves, as may be seen in their Divine Office and Calendar, 17th March:

"Post Angeli Jussu solitúdinem petens, Eremitárum contubérnio octo annis usus, eódem quoque Angelo monénte, Tyrrhéni maris Insulas, Mónachis tunc témporis præsértim Augustiniáni institúti, refertíssimas visitávit, quibúscum aliquándiu convixit.

"Demum urbe Armácha ad Angelórum præscriptum cóndita, Ecclésias exácta Cleri disciplína bene institútas, cœnóbia Mónachis et sacris Virginibus reférta relinquens, sanctum Patrem Augustinum imitátus, miraculórum glória, ac futúri præsciéntia illústris, plenus diérum ad Súperos recéssit."

Which may be rendered thus:—"After going into retirement, by order of an Angel, and after spending *eight years with the Hermits of St. Augustine*, and by the advice of the same Angel, he visited the islands of the Mediterranean, at that time most full of Monks, especially of the *Augustinian Institute*, with whom he lived as one of the community for some time." And again:—"After founding the See of Armagh, and left the Churches well

established, by the exact discipline of the clergy, and monasteries filled with monks and nuns, and having imitated his *Holy Father Augustine* he departed full of days to heaven, illustrious by the splendour of his miracles and his knowledge of futurity."

Indeed when we bear in mind the time of the births and deaths of the two great Saints—Augustine and Patrick, it is not difficult to sustain this connexion.

St. Augustine was born in 354, was consecrated in 386, founded his Order in 388, and died in 430. St. Patrick was born, according to Lanigan, in 387, or to Usher in 373, came to Ireland as its Apostle in 432, and died in 465, (or as Usher says, who makes him 120 years old, in 493), about 80 years after the Order of St. Augustine was established, with which he was well acquainted. M'Geoghegan (p. 154) says: "Monks were established almost as early as the Christian Religion in Ireland." Camden says: "The Monastic state, although in the beginning, had attained a high degree of perfection in the country."

Then after stating as we have noted, that the other Saints in Ireland, before St. Patrick, belonged to, or founded Monasteries somewhat conformable to the Rules of St. Anthony, St. Pacomius and St. Basil; he adds: "St. Patrick himself after *being a Regular Canon* of St. John of Lateran," visited the islands of the Mediterranean so far as the Archipelago, where several of those regulations were established;—adding: "Those Regulations were perhaps afterwards blended with those of *St. Augustine and St. Benedict*, which had prevailed in the west." It should be remembered that, St. Martin of Tours, the uncle of St Patrick, was the first to introduce into France the religious orders.

After enumerating the thirteen orders, or particular rules which prevailed in Ireland, M'Geoghegan adds: "The Order of St. Columbus, was the only one among the thirteen which submitted to that of St. Benedict,

the others profess the Order of the Regular Canons of St. Augustine, which has been the most considerable in Ireland—the Benedictines not having appeared till the end of the seventh century."

PROVINCE OF LEINSTER, CO. DUBLIN.

HOLM-PATRICK MONASTERY, OF REGULAR CANONS.

Near Skerries, at Holm-Patrick, or Harbour of St. Patrick, who landed there in 432, when he came out of Ulster, was an Abbey founded by Sitricus MacMurrough O'Cavanagh, King of Leinster, who was an Ostman, that is, of a family that came from the east, with respect to Ireland; so they called the Danes who settled among them. This house was founded before the invasion of the English, in the twelfth century, in the island of St. Patrick, or Inis Patrick, near the coast. It is said that Moel Finian, prince of the Bregii, resigning his throne, became a monk here, afterwards abbot, and died in 898. But Henry London, Archbishop of Dublin, removed the institute to Holm-Patrick, on the continent, in the year 1220. Ware says, it was but a priory; however, several other Irish writers affirm it was an abbey. Granted 20th Elizabeth to Thomas Fitzwilliam, her satellite, for his services towards that *Virgin Queen*. Value not stated.

HOLY TRINITY REGULAR CANONS, DUBLIN.

The cathedral church of the Holy Trinity in Dublin, (there are two cathedrals in this city), commonly called Christ Church, (according to Allemande and others), belonged to the Regular Canons of St. Augustine, of the congregation of Arroasia, an abbey in the

diocess of Arras, head of this congregation now extinct, having been united to the great Order of Regular Canons, (as Penote observes in his Tripartite History), for which reason we give to this order all the houses that belonged to those of Arroasia. King Sitricus, and Donatus, or Dunan, bishop of Dublin, then but a bishoprick, in 1058* placed Secular Canons in this Cathedral, whom, in 1163, the great St. Laurence O'Toole, Archbishop of Dublin, obliged to become regulars. Their Prior, or Abbot, from that time, was among the spiritual lords, sitting in the Parliament of Ireland, and when Henry VIII. suppressed the monasteries and regular communities, he changed this into a dean and chapter, in 1541, and it has been ever since in the nature of a royal chapel. The whole was granted (34th of Henry VIII.) to Walter Tyrrell, his sycophant, at a yearly rent of 6s. 1d., now worth £6 1s. 8d. The cathedral of St. Patrick has a dean, chancellor, treasurer, two archdeacons, and two and twenty prebendaries, whose revenues are considerable, besides all other offices.

It is fit to observe, that the cathedral of the Holy Trinity is so ancient, that all authors agree it was built under ground by the Ostmans, or Danes, before the arrival of St. Patrick in Ireland. According to the Black Book, quoted by Usher, and our ancient annalists, the same Saint celebrated Mass in one of its subterraneous vaults. Afterwards a church was built upon that which was under ground, similar to the cathedral of Chartres, the church of St. Victor at Marseilles, and some others. In England St. Faith's church was under St. Paul's, and at Canterbury there is another church under the cathedral.

* (Lanigan considers that this church was built about 1040, or, as Ware says, 1038): it may, however, be correct to say the canons were placed in it in 1058.

It may be proper to observe, that this church was famous for having numerous relics deposited in it, among which the following were not the least remarkable:—

1. A large crucifix, reputed miraculous.

2. St. Patrick's Staff, his altar stone, and the text of the Gospels used by him. These relics were translated from Armagh to Dublin in 1178, by William Fitzadelm de Burgo.

3, A Thorn of our Saviour's Crown.

4. A portion of the B. V. Mary's Girdle.

5. Some of the bones of St. Peter and St. Andrew, apostles,

6. Relics of St. Clement, pope and martyr; of Saint Oswald, bishop; St. Faith, V.; St. Brenden, abbot; St. Thomas a Becket, archbishop of Canterbury: St. Wolstan, bishop of Worcester; St. Laurence O'Toole, archbishop of Dublin; and the shrine of St. Cubius, carried over from Wales in June, 1405.

"The Obits of Christ Church"; "The Martyrology of Christ Church," and other books recently published, throw great light upon this famous edifice.

REGULAR CANONS AT THE GATE OF DUBLIN.

At Lucan, 6 miles from Dublin, on the banks of the river Liffey which runs through the city, a priory of Regular Canons of St. Augustine was founded in 1219, by Varisius de Pech, an English nobleman. Ware observes, that this house was afterwards united to

THE ABBEY OF ST. THOMAS AT DUBLIN,

In 1323, which was of regular canons of St. Victor. (see more of it under the head of that congregation).

ALL-SAINTS PRIORY,

Was also in Dublin, the prior of which was a spiritual lord, and accordingly sat in Parliament. It particu-

larly belonged to regular canons of the congregation of Arroasia. Dermot, or Dermitus, king of Leinster, founded it in 1166. The foundation charter begins thus:—

"In nomine Sanctæ et Individuæ Trinitatis, Patris et Filii et Spiritus Sancti, Ego Diarmitus, Rex, Lageniensium, pro Dei amore et animæ meæ salute donavi et tradidi spirituali Patrict Confessario meo Edano Lugdunensi Episcopo, ad opus Canonicorum Ecclesiæ filiæ Zolæ, et successorum eorum, terram quandam quæ dicitur Ballidabgoil, cum hominibus suis, &c," See the the rest of it in the Monasticon Anglicanum, vol. 2. p. 1039, where is also the charter of king Henry II. reciting and confirming the possession of this monastery.

By this it appears that this king gave this donation at the request of a bishop of Louth, his confessor. An archbishop of Dublin and an abbot of Glendalough, were present at granting the charter and subscribed it. Those who contend that because the Dominicans had subsequently this priory, it was first founded by them ,make it 200 years later than it really was. They forget that many houses, originally of ancient canons regular, subsequently fell into other hands. Ware says "It will admit of no doubt, that John Lech, Archbishop of Dublin, procured a bull from Pope Clement V. dated the 13th July, in the seventh year of his pontificate (1311), for the foundation of an University for Scholars at Dublin. But the archbishop dying 10th August, 1313, nothing was done in it. In the year 1420, Alexander de Bicknor, who succeeded in the archbishopric, renewed this foundation, and procured a confirmation of it by the authority of Pope John XXII. And then William de Hardite, a Dominican friar; Henry Gogry, of Friars Minors, and Edward de Karmardin, another Dominican, were created Doctors of Divinity; and William Rodiart, Dean of St. Patrick's, Dublin, was promoted to the degree of Doctor of the

Canon Law, and made the first Chancellor of that University. There was afterwards a divinity lecture instituted by Edward III. as appears by the register of John Allen, Archbishop of Dublin. But, notwithstanding these encouragements, for want of sufficient funds to maintain the students, the University by degrees dwindled to nothing. However, there remained some footsteps of it in the reign of Henry VII:—for in a provincial synod, held in Christ Church, Dublin, before Walter Fitzsimons, then Archbishop of Dublin, certain annual pensions were granted, for seven years, to the lecturers of the University, by the Archbishop, Suffragans, and Clergy of the province of Dublin." Ware's Antiquities of Ireland, c. 15. The first stone of what is now called Trinity College, on the site of the ancient priory, was laid by Thomas Smyth, Mayor of Dublin, 13th March, 1591, in which year it was founded by Queen Elizabeth. Dublin had before been made an University in the reign of King Edward II. in the year 1320, by the authority of Pope John XXII.

In the Dublin University Calendar for 1834, p. 25, it is said: "At the dissolution of the monasteries in Ireland under Henry VIII. the mayor and citizens of Dublin were granted the site, ambit, or precinct of the dissolved Augustinian monastery of All-Saints, lying within the suburbs of that city. Archbishop Loftus, *(the notorious Apostate, who gained so much wealth for his perjury)*, judging this a convenient situation for the intended College, applied to the Mayor and Citizens, and in elaborate speeches, in which he laid before them the *Queen's intention of founding an University in Ireland*, and the great advantages of such a society to the city, he prevailed on them to grant the said monastery of All-Hallows, with the adjoining land, for the purpose. The Archbishop having thus far succeeded, employed Henry Usher, then Archdeacon of Dublin, and afterwards Archbishop of Armagh, to petition the Queen

for her Royal Charter, and for a mortmain tenure for the land granted by the city. The Queen received the petition favourably, and in a warrant dated Dec. 29, 1591, ordered a license of mortmain to pass the seal for the grant of the said Abbey, (which is stated to be of the yearly value of £20), and for the foundation of a College, incorporated with the power to accept as much lands and contributions for its maintenance, as any of her subjects should be charitably moved to bestow, to the value of £300 a year. On the third of March following, being the thirty-fourth year of Her Majesty's reign, letters patent passed in due form, pursuant to the said warrant, which are printed in all copies of the College statutes now in circulation among the students." In the old book it is stated that the yearly rent of this University was £4 3s 0½d, now worth £83 0s 10d. Its lands and other property are now enormous. Heron in his work on this university gives most curious and interesting details.

It is gratifying to observe that the original benefits contemplated by the first Catholic University of Dublin, subsequently taken from them, with that in Back Lane, afterwards, by the State-Servants of the Religious Deformers and national destructionalists, have been more than realized by the present Catholic University of Ireland, founded under a brief of the present illustrious Pontiff, Pius IX, and now erected in Stephen's Green, Dublin; and also by the great Catholic College of All-Hallows, for foreign missions, founded at Drumcondra, (near the site of the old abbey of All-Hallows) under a brief of the late enlightened and pious Pope, Gregory XVI. What a singular people the Catholics of Ireland have been for their Faith, notwithstanding all the ruin and desolation by which they have been visited by *their most gracious Sister*, ever vacillating England.!

St. Patrick's Island, abbey, or monastery, in the

parish of Skerries (correctly Holm-Patrick, named before) 14 miles from Dublin, on the Drogheda line, was founded (says D'Alton) at a very remote period, which the Danes are recorded to have burned in 797, (according to the Annals of Ulster). In the 9th century Moel Finian, Prince of the Bregii, whose district extended between Dublin and Drogheda, resigning his government, became a monk in this abbey, of which he was afterwards a superior, and died in 898. (History of the County Dublin, p. 445).

DRUIM-MAC-UBLA ABBEY.

According to Colgan there was an abbey of Regular Canons at Druim-mac-ubla, near the Mountain Brack, where the provinces of Leinster and Ulster meet; which abbey was founded by St. Sidonius, in the 7th century: he died, according to Lanigan, in 677.

CLUAIN-DOLCHAIN ABBEY.

At Cluain-Dolchain, now called Clondalkin, 5 miles from Dublin, near the present Carmelite monastery, with its elegant church, schools, &c., was a famous abbey, the first abbot of which, according to Colgan, was St. Mochua, in the 7th century. Now, (says Ware), a Protestant parish church. A splendid nunnery has just been built here—a new Catholic church is to follow; and the Round Tower is most ancient and famous.

IRELAND'S EYE ABBEY.

St. Inis-Patrick on the north side of the bay of Dublin, off Howth, lies a small island called Ireland's Eye where, it is said, St. Nessan, in 570, founded an

abbey, and here spent his life in fasting and prayer. Lanigan, however thinks St. Nessan was never on this island; but three holy sons of Nessan, of the Royal House of Leinster, were there in the 7th century. Colgan speaks of them on the 15th of March. There was kept the book of the four Gospels called Kerkowre, of which Allan, Archbishop of Dublin, says:

"That book is held in so much esteem and veneration, that upright men dare scarcely take an oath on it, for fear of God's judgments shewn on men who had forsworn themselves on it." Ware takes no notice of this house, but Usher mentions it.

TEAGH-SACRA ABBEY,

Near Tallagh, about five miles from Dublin, was founded in 652, by St. Sacre Mossacre, as Colgan says. The name Teagh-Sacra signifies a sacred or holy house. On the site is now a Protestant church. We think this may be the same named at Tallagh mentioned in our next page.

SWORDS ABBEY,

At Swords, seven miles from Dublin, founded by the great St. Columbkille, in 512, was called Monasterium, Surdense, or Surdum Sancti Columbæ. Colgan who makes mention of this house, observes, that at the time of the foundation, that Saint gave the government thereof to St. Finan, surnamed Lobhar, (or the Leper) who lived in the sixth century. Some say this house belonged to the order of St. Benedict. There is a neat Catholic church there; and the Round Tower is remarkable.

FINGLASS ABBEY,

Two miles from Dublin, is supposed to have been founded by St. Patrick, as Harris thinks. (Vol II, p.

262.) At Finglass the parochial church was dedicated to St. Kenny. The monastery was on the site of the present Protestant church. Near it is a pretty Catholic church.

LUSK ABBEY.

At Lusk, in the barony of Balrothery, Co. Dublin, 10 miles from the metroplis, founded by St. Colga, about 695, who was its first abbot, and who assisted, as Lanigan says, (vol. III, p. 140), at the Synod of Flan-Febhla, about 697. In 825, the abbey was pillaged. In 854, itself and the town were destroyed by fire; in 1135, after it was rebuilt, it was again burnt. In 1190, a nunnery of the order of Arroasia, was founded here. (See particulars under Nunneries). A neat Catholic Church is erected, near the site of the Abbey somewhat perfect in ruins.

CASTLEKNOCK ABBEY,

Three miles from Dublin, near where St. Vincent's Catholic College now stands, was founded by Richard Tyrrell, in the 13th century, dedicated to St. Bridget, for Regular Canons of the order of St. Augustine. It subsequently was made, by the anti-catholic government, the parish Protestant church.

TALLAGHT ABBEY,

At the village in the barony of Newcastle, co. Dublin, five miles from the city, and three from Crumlin, was founded by St. Molruane, in the 7th century. Now a Protestant place of worship. The Fathers of Saint Dominick have just founded a splendid College here.

AT GRACE DIEU,

Three miles north of Swords, in the barony of Balrothery, an Augustinian abbey was founded, according to Archdall, in 1190. (See particulars under Nunneries).

THE ABBEY OF ST. OLAVE, AND CONVENT IN CROW-ST., DUBLIN.

Formerly an abbey stood, according to Archdall, in Castle street, in the city of Dublin, about the spot called Cole alley; as well as one in Crow street, on the site of the late theatre, after the dissolution built by Protestants, who preferred playing to prayer, and merited a couplet which we have found rather severe for citation, to the effect, that where monks chaunted their holy hymns, loose women afterwards sang their lewd songs.

Whitlaw and Walsh, appear, to have been somewhat contradictory upon this subject. In p. 74, of their History of Dublin, (4to, 1818), speaking of the small gate "that gave an entrance into the city from Sheep (Ship) street to Castle street, called St. Austin's Gate, (add with Harris), not as some have imagined, (among whom they quote Ware), that it opened a passage to a monastery of Augustine friars, which to support their notion, they erroneously placed in Castle street, for that religious house did not lie within the city, but without the (old) walls, northward of Dame street, almost opposite the end of George's lane, where some footsteps of the ruins were lately to be seen at the bottom of Crow street, (where the late theatre was). But this gate took the name of Austin's Gate after, as it was dedicated to that saint; or, as it afforded a passage to the friars of that order, to attend to the citizens in their nightly confessions and other duties, when the principal gates of the city were kept close shut, and guarded."

THE ABBEY OF ST. AUGUSTINE, CASTLE ST. DUBLIN.

Whitlaw and Walsh, in the above mentioned history, say: "King Henry II. having granted the city of Dublin to a colony from Bristol, they built the mon-

astery (or abbey of St. Olave), for such of their countrymen as should be inclined to embrace the order of St. Augustine, and called it from the abbey of the same order and name in their native town. It stood in Castle street, on the ground where Sir James Ware's house was afterwards erected, and where the building called Cole alley, but now demolished, lately stood; the passage to it was from Ship street, where a few years since was to be seen in the town wall, the mark of the gate called St. Augustine's Gate." They quote Archdall's Monasticon, p. 174. Although Harris, in his "History of Dublin," controverts this account; yet the fact (stated in the chief Remembrancer's Office) that in 1605, a grant was made of part of the possessions of this monastery in Castle street, to Edward Darcy of Jordanstown, at the annual rent of £1 5s. 0d. Irish; appears to afford proof that there was not only an Augustinian Convent in Crow street, (and afterwards in Thomas street), but also in Castle street, and more so, if we credit Ware, who lived so shortly afterwards in the house on the site of its ruins."

THE PRIORY OF ST. JOHN THE BAPTIST,

Which Archdall places under the Canons Regular, was, according to Ware, a priory, or hospital of crouched friars, under the rule of St. Augustine, situated at the top of John street, in Thomas street, (a part of which was on the site of the present Augustinian Convent), formerly without the West, or New Gate of the city. It was founded in the 12th century, by Alfred de Palmer. To this was attached an infirmary, which contained fifty beds, for the relief of a hundred and fifteen sick poor who were therein supported. In 1316, the church of Saint John, with the chapel of St. Mary Magdalen, were consumed by fire; but in a few years afterwards rebuilt under a grant of Edward II. The

house-site and possessions, were granted to James Segrave of Dublin, for £1,078 15s. 8d., now worth £21,575; and the yearly rent of 2s. 6d., now worth £2 10s. The old steeple remained until 1800, when it was taken down.

HOUSES OF THIS ORDER SINCE THE SUPPRESSION.

DUBLIN.

Having traced the Abbeys, Priories, and other Religious Houses of this order in this part of the province of Leinster, before the suppression under the Anglican schism, we must now in the natural course, speak of the houses that survived the storm, or those which were subsequently established on, or near their site; and follow the same rule in the other parts of Ireland, as we proceed. But to avoid the confusion generally adopted, of not making a proper distinction between the past and present, it is right to observe, that when the sacrilegious men plundered or destroyed the far-famed Abbeys and their Colleges, where solace, sanctity, and learning went hand in hand; their inmates were driven to take a refuge in their *Friaries or Conventual establishments*. Here however they always assisted in the active external duties of the ministry, or parochial clergy; as those priests had done who lived with St. Augustine himself, adding the contemplative to the active life—he as Bishop and they as his Regular Clergy. Hence the distinction between the Hermits, and the Canons Regular. Thus, as we have seen in 388, St. Augustine founded the Religious Order of "Hermits" in which study was blended with manual labour; and in 397 he instituted his "Regular Canons," who applied themselves solely to the spiritual functions of the ministry. Amongst these devoted men, all property

was held in common: and to use the words of a recent writer in "The Tablet," "Kings and princes—the wealthy and the benevolent—seeing what comfort and blessings these institutions diffused amongst the poor—what numbers were gratuitously educated—what a spirit of religion and of charity, of learning and of humility, they spread all around them—made the monasteries the vehicle of their alms, and augmented their career of usefulness. Holy Bishops and Priests bequeathed their property to them in trust for the poor; many of the wealthy retiring, from the world to these abodes of peace, brought with them their riches—while on the other hand, before the unremiting labour, the persevering industry of the monks, the barren mountain was converted into a profitable farm—the gloomy forest into a garden—and the solitary island into a paradise. Thus, in a little time, the Christian world was covered with establishments of literature and of piety, of hospitality and of charity, where the child of genius, unbefriended by the world, had a home—where the poor man had an asylum, and the destitute and afflicted a place of refuge and of rest. Under the shadow of these cloisters saints grew up, practised in virtue, inured to labour, skilled in sacred and profane learning; and when called to a more extensive sphere, they edified the faithful by the holiness of their lives—they confounded the heretic by the depth of their learning, and they were towers of strength, pillars of light in the combats of the Church against error and sin. The monasteries thus were the seminaries of the Clergy—the nurseries in which youth were instructed, and the schools of science and virtue. Hence Conringius, a German Protestant, admits that "In the sixth, seventh, and eighth centuries there is scarcely to be found in the whole Western Church the name of a person who had written a book but that dwelt, or at least was educated, in a monastery." To the indefatigable industry and

love of literature of those ancient monks, now so misrepresented and maligned by the flippant scribblers of modern times, we are indebted for the works of the ancients which have reached our days."

Tanner, a Protestant Bishop of St. Asaph's, in the reign of George II, a man who, from his position, cannot be suspected of partiality to catholicism, gives us the following general description of the character, the pursuits, and the effects of the monasteries:—

"In every great abbey there was a large room called the *Scriptorium, where several writers made it their whole business to transcribe books for the use of the library.* They sometimes, indeed, wrote the leiger books of the house, and the missals, and other books used in Divine service; but they were generally upon other works, viz.: the Fathers, Classics, Histories, &c.; and so zealous were the monks in general for this work, that they often got lands given and churches appropriated for the carrying of it on. In all the greater abbeys there were also persons appointed to take notice of the *principal occurrences of the kingdom*: and at the end of every year to digest them into annals. In these records they particularly preserved the memoirs of their founders and benefactors, the years and days of their births and deaths, their marriages, children, and successors: so that recource was sometimes had to them for proving persons ages and genealogies. The constitutions of the Clergy in their national and provincial synods, and (after the Conquest) even acts of Parliament were sent to the abbey to be recorded, which leads me to mention the use and advantage of these religious houses. For, first, the choicest records and treasures in the kingdom were preserved in them. An exemplification of the charter of liberties granted by Henry I, (Magna Charta) was sent to some abbey in every county to be preserved. King Edward I, sent to the religious houses to search for his title to the kingdom of Scotland, in their leiger

and chronicles, as most authentic records for proofs of his right to that crown. When his sovereignty was acknowledged in Scotland, he sent letters to have it inserted in the chronicles of the abbey of Winchomb and the Priory of Norwhich, and probably of many other such like places. And when he decided the controversy relating to the crown of Scotland, between Robert Bruce and John Baliol, he wrote to the Dean and Chapter of St. Paul's, London, requiring them to enter into their chronicles the exemplification therewith sent of that decision. Secondly, they were schools of learning and education; for every convent had one person or more for this purpose; and all the neighbours that desired it might have their children taught grammar and church music without any expense to them. In the nunneries also young women were taught to work and read English, and sometimes Latin also. So that not only the lower rank of people, who could not pay for their learning, but most of the noblemen's and gentlemen's daughters, were educated in those places. Thirdly, all the monasteries were in effect great hospitals; and were most of them obliged to relieve many poor people every day. They were likewise houses of *entertainment for almost all travellers.* Even the nobility and gentry, when they were on the road, lodged at one religious house, and dined at another, and seldom or ever went to inns. Sixthly, they were of great advantage to places where they had their sites and estates :—1st By causing great resort to them, and getting grants of fairs and markets for them. 2ndly, By freeing them from the forest laws. 3rdly, By letting their lands at easy rates. Lastly, they were great ornaments to the country, and must have employed many in building and keeping them in repair."

Thus wrote a Protestant Bishop on the monasteries.

When the Monasteries and Colleges were however

changed or destroyed, then as we have said, they had to confine themselves to their private houses, and act as prescribed by their great Father in the works of the Sacred ministry, and in many cases were the only priests who preserved religion—Even now, as the brilliant light of the order of St. Augustine.—the Rt. Rev. Dr. Doyle said *(in his evidence before the Parliamentry Committee in* 1825*)*: the *Regulars*, or members of religious orders, are unceasing in their duties—assisting the Secular or parochial clergy in celebrating the divine mysteries, preaching and teaching, hearing confessions, administering the sacraments, instructing youth, leading retreats, conducting missions, and devoting themselves to the gratuitous education of the children of the poor.

Before we proceed with our list, or account of the present Convents, we must say something of the infamous means taken to destroy their former establishments. There were three great means set at work to injure or destroy the religious houses in Ireland. The first adopted by the Danes and other early devastators: although they occasionally built others, when repentant, in atonement for their plunder. The second was effected by the English Invaders in the 12th and subsequent centuries: although they also, in repenting or dying hours, built others. The third was the efforts adopted by Henry VIII and his wicked successors.

In reference to the Invasion, we could say much: but we must limit our remarks:—

In 1136, there was a great Assembly in Cashel at the Consecration of the Church of Cormac Mac Carthie, king of Cashel. In the same century, a native King raised the magnificent fabric of *Holy Cross*, to form a fitting shrine for a relic, sent by Pope Pascal to Ireland, in 1136: *one hundred and twenty-two years* after the victory at Clontarf; St. Laurence O'Toole remodelled and beau-

tified the Church, sacred to the Holy Trinity, now called Christ Church; but it would be an endless task to notify each of these once gorgeous shrines, which in ruin, or partial preservation stand *gray old* witnesses of the Faith which our Apostle delivered unto us; the pyramid in the Desert, and the Round Towers of our own country, may baffle scientific reach in seeking for the purposes to which they were once Sacred, *but,* the ancient Churches of this land in times adamantine volume's realizing in some sort, the aspiration of Job—for, the characters of Catholicity, and graven on them for ever, with "a pen of iron, and a pencil of steel."

In 1153, died, St. Bernard Abbot of Clairveux; whose voice, for more than half a century, thrilled the heart of Europe, like a mighty trumpet. Speaking of the Irish Church, anterior to the English invasion which took place twenty-eight years after his decease; and let the description he gives of one Church, attest the piety and sanctity of our Fathers, and at the same time, stamp with an unerring authenticity the oneness of our Faith—he said:

"How shall I speak, (says St. Bernard, in his life of St. Malachy.) of that most illustrious monastery of the Irish in their City of Bangor—that Monastery founded by Comgall, with its thousands of Ecclesiatics! truly, that has been a spot most fruitful of Saints; giving great increase to God's extensive glory; so much so that one priest, by name, Incanas, of that Monastery, is said to have founded no less than a hundred others. I lay great stress on this solitary fact, that the reader may conjecture how great was the multitude of the holy men of Ireland. Then so wonderously did the offshoots of these holy institutions graft themselves through Ireland, England, and Scotland, that one is inclined to think the Psalmist had this moment of time before his prophetic vision, when he sang: "Thou visiteth the earth and filled it with corn, when thou hast so provided for

it. Thou waterest the ridges thereof abundantly: Thou settlest the furrows thereof; Thou makest it soft with showers; Thou blessest the spring thereof; Thou crownest the year with thy goodness: and thy paths drop fatness; Thou drop upon the pastures of the wilderness; and the hills rejoice on every side!" "But, continues St. Bernard, this tide of sanctity flowed into foreign lands, yea, even into these Gallic Regions, where Columbanus founded the monastery of Luxieu. They say it was once so great that the divine praises were sung there night and day, without a moments' intermission, by alternating choirs of the religious. "I have thought it right" concludes the Saint, "to say this much of the ancient glory of the Church of Bangor, where in one day nine-hundred of its members were slain by the Norwegian Pirates. Not to speak of the bodies of the Saints which buried in peace, sleep in its precincts." And thou glorious St. Laurence O'Toole, not far from the site of the present Augustinian Church, and in that Church, where his name is no longer honoured, hast predicted like another Jeremiah: "Behold a people cometh—they shall lay hold on bow and spear—they are cruel, and have no mercy; their voice roareth like the sea; and ride upon horses set in array, as men for war against thee; O Daughter of Sion!" In a fatal moment that warning was unheeded, and before the Sainted exile breathed his last, his spirit, as it were disengaged itself from chains of clay, saw far into the future, through clouds of blood and tears; the consummation of the iniquity, which he struggled to avert.

Progressive as was that iniquity and spoilation, it never employed all its concentrated evil energies till the days of Henry VIII., thenceforth and through successive generations, the History of this Country is written with the sword's point, in the blood of her priests and people. Henry triumphed, the altar was over-

thown, and the Church and ornaments devised by piety to succour the poor of the land, were alienated for the maintenance of a system matured in blood and rapine; the Churches, Abbeys, and Monasteries, were pillaged, and fired, and the relics of their saints, torn from their shrines of gold and silver, scattered as they were the vilest clay! A few examples of this was against the Church of Ireland, and the facts are necessary for the confirmation of my assertion.

Sir Richard Cox, a Protestant Historian, tells us that one Lord Leonard Gray, (a sacrilegious ruffian, who was Lord Lieutenant here in the reign of Henry VIII.) marched from Trim in the year 1538, and burned the Cathedral Church of Down, and defaced the monuments of St. Bridget, St. Catherine, and St. Columbus."—About the same time, says, Cox, the images of the saints were everywhere defaced, and the image of the Blessed Virgin at Trim was burned; and the oblations which votaries had offered, were also taken away." A still more horrible instance of this Sacrilegious vandalism is given by the same writer: St. Patrick's Crozier, together with an image of Christ Crucified, both greatly venerated by the Irish people, were translated about the year 1180, from Armagh to Christ Church, Dublin: but in the year 1538, the gold and gems were taken from the Crozier, and with the Crucifix at the bidding of the aforesaid Gray, were publicly burned in High Street.

This, indeed, says an eloquent man, is but an epitome of the long catalogue of crimes committed against the majesty of Christ and his Saints in this land, by a succession of singular events, this ruin has been perpetuated as century succeeded century: Heretic fury exhausted itself on the consecrated piles, which once resounded with the praise of God; dismantled and unroofed, they were left as recepticles for the bat and the owl; the gold and silver of the sanctuary, have been

desecrated, even as the Heathen desecrated the sacred vessels of Solomon's Temple; and the revenues pertaining to the Churches of the living God, have been wrested to the most unholy purposes The ages of faith have been succeeded by ages of cold indifferentism, and frontless infidelity, every species of invective have been flung upon the remnant of the people for having remained true to the religion of their ancestors; and even now, having failed to destroy the faith in earlier times, by the gibbet and sword, they are striving to carry out their malignant schemes by tampering with the victims of starvation, tempting the hungry peasant, even as the devil tempted Christ, when he fasted in the wilderness; persecution, and starvation were tried and failed, within the precints of the hallowed Temples whose dedication you solemnize, they tracked and hewed the people and the priest, they strung the limbs of people and priest upon their city gates; they forbade the teacher to impart the rudiments of education to the growing youth; and shot and sabered the ministers of religion, when they returned from beyond the seas to keep the lamp of the faith from going out; even now, the starvation plan recommended by Spencer, in the reign of Queen Elizabeth, is to be tried with an excess of diabolical ingenuity: for we are told by the Times Newspaper that "*Townships levelled to the ground, straggling columns of exiles, Workhouses multiplied and still crowded, express the full determination of the Legislature to rescue Ireland from its slovenly old barbarism, and to implant the Institutions of more civilised England.*"

Oh! Heaven preserve us from this *civilization*; for it implies nothing short of the destruction of our religion and the resubstitution of all the fanatical anomalies, classified under the name of Protestantism.

Whilst division, discord, and destruction followed the English invasion in Ireland, and with them the ruin of many of our Churches, Abbeys, and Monas-

teries; from the same invading land, came not only through the monster, Henry VIII., but by his infamous state agents, the destruction of nearly all the sacred edifices, which had remained in the country generally; and Dublin in particular. Hence whilst the noble Irish Augustinians were every where sustaining the faith, the English uncommissioned bishop, imitator of the vile Luther in apostacy and profligacy, at the beck of his royal master attempted to destroy it. Hence as Brennan in his "Ecclesiastical History of Ireland," says:

"Henry's next object was to devise means by which his newly assumed title, Head of the Church might be recognized in Ireland. For this purpose he consulted the notorious Cromwell, who, from being a menial in Wolsey's kitchen, had become Chancellor of England, and under the new supremacy was constituted Vicar General both in spirituals and temporals. Cromwell already a Lutheran at heart, readily entered into the views of his master; experience had made him acquainted with the ruling passions of the Monarch, while the spoils, which he now anticipated from the wealthy and extensive monasteries of Ireland, presented means ample enough for their most extravagant and uncontrolled gratifications.

"The See of Dublin having at that time been vacant, Cromwell's first object was to select a fit instrument by which both the English schism and the tenets of Lutheranism might, with the more effect, be circulated from the metropolis. George Brown an Augustinian, and at that time provincial of that Order in England, was the person whom Cromwell considered best adapted for the accomplishment of his designs. (Rymer Tom. iv. p. 360.) Brown had been previously a rank Lutheran, and under the mask of a grave and religious deportment lay concealed a heart and a mind fitted for the most desperate enterprize.

He was accordingly consecrated in London by Cranmer and immediately after sailed for Dublin, accompanied by certain commissioners whom the King had appointed as assistants in preaching up the doctrine of lay-supremacy to the people of Ireland. Before their departure from London, they underwent the necessary course of instructions: the nobility were so overawed by threats—splendid promises and high prospects were to be held out to the ecclesiastical body; while bribery on the one hand and the king's displeasure on the other were to be alternately employed according as the subject might seem to require. Thus furnished they set out for Dublin, confident that the clergy, nobility, and people of Ireland would at once cheerfully enter into their measures. On their arrival in that city, they soon learned to their disappointment that the task was not so easy as they had been led to imagine. Some of the prelates and as many of the nobility as could conveniently attend, having been summoned to the Castle, Brown undertook to open his commission and gravely called on them to subscribe to the strange and astounding doctrine of the spiritual supremacy of Henry, King of England. The announcement of such a proposition was heard by all present with astonishment, while the Primate, George Cromer, instantly rose from his seat and openly protested against it as an innovation: the same day he issued letters to all his suffragans; likewise to the clergy of his province and summoned them before him. The daring attempt of raising a schism in Ireland, and the profane conduct of the first vile Protestant Archbishop of Dublin were explained by the Primate to his clergy; he called on them to gather around and support the religion of their fathers, and in the mean time emissaries were dispatched to Rome, for the purpose of acquainting the sovereign Pontiff with the nature of the schism by which the Church of Ireland was now for the first time so formidably threatened.

The excitement which had, by this time, been created among all ranks both in and out of the pale, became alarming. The descendants of the ancient Irish looked upon death as preferable to an abandonment of the creed of their ancestors; while the English inhabitants of the pale manfully resisted the schism and clung faithfully to the Apostolic chair. Brown, thus disappointed would have fled from Ireland at the time, but he dreaded the resentment of Henry: he trembled at the prospect of the scaffold which doubtless would have been prepared for him had he ventured to return to England. In the mean time he addressed a letter to Cromwell, acquainting him with the forlorn prospect of his affairs; he assures him, that the King's commission had been treated with contempt—that he and his vice-generalship became the subject of public scorn—that so steadfast were the Irish people in clinging to the ancient faith that they might be said to equal if not to excel the heroism of the primitive martyrs—and in short, that nothing less than the authority of parliament and the enforcement of rigorous laws could extort from them even a partial acknowledgment of the king's claim to the title of supremacy.

Agreeably to these instructions, the Deputy, Lord Gray, received orders to summon a parliament, which accordingly met at Dublin on the first of May, 1536. In this servile assembly, which served as a sort of afterpiece to the conventicle held at Westminster, Henry VIII (by surreptitious means, as Plowden says) was declared the sole and supreme head on earth of the Church of Ireland: all appeals to the court of Rome in spiritual causes were prohibited, while any subject, who would in future attempt to maintian the supremacy of the Apostolic See, was to be apprehended subject to a præmunire.(Vide statutes 28th Henry VIII) Thus through the means of a currupt parliament and terrors of a tyrant, did schism for the first time get a footing in this country.

These enactments would, however, have been of little avail in advancing the object of Brown's mission had they not been aided by some more powerful considerations. The state authority with which in those times ecclesiastical dignitaries had been not unfrequently invested and above all the princely revenues attached to some of the sees were in themselves a perpetual source of temptation, against which human nature, when left to its own resources, would find it a difficult task to contend. It is to causes such as these that we must trace the defection of Eugene Magennis, Bishop of Down and Connor; whose example was adopted by Roland Burke, Bishop of Clonfert; Florence Gerawan, Bishop of Clonmacnois, Mathew Saunders, Bishop of Leighlin; and Hugh O'Cervallen, Bishop of Clogher. (Liber Alunerum Publicorum Hib. v. ii. p. 17 et sep.) These Prelates, although invested with the administration of the respective sees had not as yet been placed in possession of the temporalities; they swore fealty to Henry in the year 1541 and thereby received the wages of their sinful servility. Among the second order of the clergy there had been a few who, from similar motives, scrupled not to compromise their religious principles by detaching themselves from the unity of the Catholic Church. Dominick Tirrey, rector of the Church of Shandon, in the city of Cork, was advanced to that see by Henry VIII, and held possession of the temporalities until his death, although Lewis Maenamara had been promoted thereto by provision of Pope Paul III. (Wares Bishops). William Mingh had in like manner been placed over the see of Kildare and became a member of the privy council—while Alexander Devereux, Abbot of Dunbrody, after having made a surrender of that splendid establishment and subscribed to the new supremacy, was immediately elevated to the see of Ferns. *Before however, this act had been put*

into execution he had taken care to provide in a manner the most ample for the future comforts of his own family. Having appropriated a considerable portion of the possessions of the Abbey, he bestowed on Stephen Devereux the estate of Battlestown with all the lands extending from the moor of Clonard to Bishop's lands, and to the mearings of Ballamathy. He continued in the see until 1566, during which year he died at Fethard, a village in the county of Wexford, where he was interred in the chancel of the parish church."

"The great moving passion, which hitherto worked the schism through all its stages, soon began to make its appearance: the spirit of avarice was to be appeased by plunder, and accordingly an act was passed for the suppression of religious houses. In this manner did the work of destruction commence, while Brown with his associates was among the first to pull down the cross from the altar, and revel amidst the profanation of the sacred vessels of the sanctuary. Gray the Deputy had now that opportunity in his hands which he had long wished for in his heart. For years was he compelled to throw himself on the remnants of shattered fortune; but the means which he now enjoyed of repairing it were more than sufficient to silence those occasional whisperings of conscience which might perchance still linger in his breast. *While the schismatics in Dublin had been enriching themselves with the spoils of the sanctuary in that City, the Lord Deputy was actively engaged in plundering the churches of Ulster. The splendid and venerable Cathedral of Down was first gutted and afterwards burned to the ground by this incendiary; at the same time the tombs and relics of Sts. Patrick, Brigid and Columbkille were demolished and the ashes scattered with the winds of heaven. The image of the Blessed Virgin was torn from the high altar of the Abbey of Trim and profaned in the public market: the relics of the martyrs after having been turned into mock-*

try were cast on the streets and thrown out on the high-ways; while the image of Christ crucified was brought from the Abbey of Bailibogan, and the crozier of St. Patrick from Christ Church, and were both indignantly committed to the flames. (Register Eccl—Ware's Annals of Henry VIII. p. 99.) But the confiscation of the property belonging to the religious houses was that on which the plunderers had been most particularly intent. Among the Abbeys which had been at this time suppressed, the most celebrated were those of Mellifont in the county of Louth—Jerpoint and Graignemanagh in the county of Kilkenny—Baltinglass, in the county of Wicklow—Dunbrody, Tintern and Ferns, in the county of Wexford—Tracton, in the county of Cork—Abbington, in county of Limerick—Monasterevin in Offaly, and Trim, Dulcek and Bective in the county of Meath—Among the priories may be mentioned, those of St. John of Jerusalem, (Kilmainham)—The Holy Trinity (Christ Church) Dublin—Conal and St. Wolstan's in the County of Kildare—Kenlis in Ossory—St. Patrick's in Down—All Saints near Dublin—Athassell in the county of Tipperary and the Priory of the Blessed Virgin in the town of Louth (See page ii.) In the parliament held under St. Leger in 1541, an act was passed, *granting the full and free disposal of all the abbeys and priories to the King, who, as Ware remarks, soon after disposed of their possessions to his nobles, courtiers and others, reserving to himself certain revenues or annual rents:* (Ware's Annals, p. 105.) By another act of this parliament, Henry was, for the first time, solemnly proclaimed King of Ireland.

The Vandalism of the Danes in levelling our religious houses and burning our records—the diabolical efforts of the *Reformers*, particularly in the reigns of Elizabeth and Anne, in banishing every surviving vestige of our greatness and independence—the pains they

took to destroy our manuscripts, to root out our language, and to eradicate every memorial of our ancient history—the fearful penalties they inflicted on religion, education, and the literature of our ancient Church—all the horrid and abominable means they adopted to grind to the earth, and crush for ever, our faithful race and obliterate every recollection of their forefathers, render it a matter of astonishment and thanksgiving how, through such an ordeal of blood and fire, a tradition or a record should reach our day of what our Church and our country once were. Thanks to once great and glorious Spain—to France of stirring memory, to Germany, and other lands so often sanctified by the preaching, the labors, and the footprints of our Irish Saints—thanks, under Heaven, to these Catholic countries, who, while the Irish were proscribed, plundered, and hunted to death at home, opened their arms and received the exiles of our race—welcomed them in a foreign land—wiped the tears from their eyes, and gave them a home and, as far as they could, a country. Many of these exiles enlisted under the banner that sheltered them, and carried it triumphantly through the smoke and blood of a thousand battle-fields. Others of these forlorn outcasts carried with them, from the homes of their youth and the land of their love, the records of their Church, the traditions and mournful reminiscences of their melancholy history, and thus, in the archieves of the Continent, was preserved the memory of the old race and the ancient Church of Ireland.

THE AUGUSTINIAN FRIARS.

Before we describe the present Friaries, or Convents of this branch of the Order in Dublin, and next throughout Ireland in general, we must speak of those houses of this distinct branch, before the suppression.

Lubin

Here as elsewhere, there is some difficulty arising from the difference between even the best writers, as to the actual number of the houses, and as to the site of those houses: Hence Father Torelli, an Italian Augustinian in his "History" says, there were eight houses in Ireland, Father Crusenius, a German Augustinian, in his "Monasticon Augustinium" makes the number ten in the Country—Father Herrera, a Spanish Augustinian Friar, in his "Alphabeticum Augustianum," increases the number to twelve—Ware, in his Monasteralogia" extends the number to twenty-two—Father Lubin, a Frenchman, in his "Orbis Augustinian" increases the number to sixty-four—and Allemande, although he finds not in the Registry or Records, so large a number, says as he wishes to allow all that can be found, he follows this number, (as we do) in his subsequent history.

That we may however, in one consecutive view have the concurrent testimony for each house, and all the houses in each county; we shall here give the names of all the Friaries or Convents and Establishments in Ireland, adding the authority after each, as—H. for Herrera, T for Torelli, C. for Crusenius, W. for Ware, and L. for Lubin, with whom generally agrees Allemande, whom we have more particularly "followed as the most accurate (according to M'Geoghegan,) of all who have written (to our time,) on the Irish Monasteries."

IN THE PROVINCE OF LEINSTER, 14.

Dublin, C.W.L.T.
Kilkenny, L.
Ross or Rosspont, W.L.
Callan, W.L.H.T.
Fetherd in the county of Wexford, L.
Tullifelim, W.L.
Caliine, H.T.
Drogheda, W.
Wexford, L.
Naas, W.L.
Clonmines, W.L.
Skreene, W.L.
Achiardenfis, L.
Abacortenfis, L.

IN THE PROVINCE OF MUNSTER, 20.

Waterford, H.L.
Cork, W.L.H.
Ross, L.
Dungarvan, W.L.
Ardimore, L.
Limerick H.L.
Lismore, L.
Youghal, L.
Clonmel, L.
Castle Connel, L.
Kilmallock, L.
Adare, W.L.
Fetherd, in County of Tipperary W.L.H.
Killahefis, L.
Inisfallen, L.
Tipperary, W.L.
Clonmine, L.
Lorrha, or Logbroe, L
Island of the Living, L
Any, W.H.T.L.

IN THE PROVINCE OF CONNAUGHT, 27.

Galway, C.W.L.
Tuam, L.
Ballintubber, L.
Ballinrobe, H.W.L.
Murisk, C.W.L.
Arnare, W.L.C.T.
Vallaurone, C.
Bennada, or Benfada, C.W.L. H,T.
Boriscara, or Burgokere H.W.L.C.
Instuamor H.
Balisadare, L.
Acrimensis L.
Erevensis L.
Gormanensis L.
Ballistellensis, L.
Bandonbrigensis, L.
Tumbeolensis, L.
Dominensis, C.L.
Derranensis, L.
Athlone, L.
Roscommon, L.
Dunmore, or Duamore H.W.T.L.
Ballyhaunes W.L.
Crenquerensis C.L.
Lagbia, H.L.
Bellufamensis C.L.
Cluntuarkensis or Cluontuoskirt L.

IN THE PROVINCE OF ULSTER, 3.

Mackne, L.
Clockensis L.,
Kilmore, L.

THE FRIARS OF THIS ORDER IN DUBLIN.

The next difficulty, to which we have already in part referred, is, as to the exact number of the Friaries of the Order in Dublin. In speaking of the Abbeys and Priories of the Regular Canons, we have referred in Dublin to that of "The Holy Trinity," that at the "Canons Gate called on the River Liffey," and that of "All Saints." We there raised the question, which we here repeat: Were there first Priories and Friaries not only of the Holy Trinity and All Saints, but also, Houses on what is now called Crow-street, at or near the Castle Steps (in Castle-street,) and also in John-street, (off Thomas-street.)—?

From all the records and annals, there is no doubt about the House in Crow-street, and that in John's-street to which was attached a splendid Hospital, but as to the one in Castle-street, at one and the same time, with the others, there is not the same amount of testimony whether as an Abbey or Monastery for the Canons Regular, or afterwards for Friars.

This difficulty proceeds from what is called Saint Austin's Gate, which as we have seen, some contend was the very gate of the Augustinian House at Castle street, or as Harris and others contend merely the outer or Country entrance which led to the Priory in Crow-street. There are three ways in which we have negative testimony against the existence of this House in Castle-street. The first from the omission of any such house in the Annals of the Order, or any standard Registry of the Priory there. The second is, its omission on the celebrated Map of Dublin, in 1610, which we have examined, which speaks of the House near Dame-street, opposite George's lane, or George's-street, now Crow-street, and also of the house of the Order, with the Hospital above-named in Thomas-street.

The third and more direct negative against the existence of this distinct House in Castle-street, is that of Harris in his "History of Dublin, published in 1766." For greater satisfaction it may be well to give the whole passage of Harris, (which is also copied into "The History of Dublin, by Whitlaw and Walsh;")

"Anciently, there was a small gate, here-abouts, that gave an entrance into the city from Sheep (now Ship-street,) to Castle-street, called, St. Austin's Gate, not as some have imagined, (R. Ware *Supra*,) as it opened a passage to a Monastery of Saint Augustine Friars, which to support their notari, they mistakingly place in Castle-street. For that religious house did not lie within the City; but without the walls northward of Dame-street, almost opposite to the end of George's lane (now George's-street,) whereof some foot steps of the ruins of it were lately (in 1766,) to be seen at the bottom of Crow-street; and it appears, also by a fiat (Ann. Henry VIII, July 10) in the Rolls Office, that the site and prossession of this Friary lying near the city, were granted to Walter Tyrrell, to hold in fee by Knight service, at six shilling and a penny rent, the heirs of which Tyrrell, assigned them to Nicholas Viscount Netterville, by whom they were assigned to William Crow, whose family (for what we know,) enjoy them to this day.

"But this Gate took this name of Austin's Gate, either as it was dedicated to that Saint; or, as it afforded a passage to the Friars of that Order, to attend the citizens in the nightly confessions and other spiritual duties when the principal Gates of the City were kept close, shut and guarded."—And again (page 102.) he says, "Dame-street contained then (in 1610,) only a short range of buildings on the North side and extended no further than to the precincts of the Augustinian Monastery, not 300 feet in length, opposite to the end of George's lane.

"The dissolution of that Religious House, made room for enlarging the City eastward, the precincts thereof, were first converted into Gentlemen's houses and gardens, such as the Lord Chancellor, Eustace John Crow, and others, which were again demolished in our (Harriss or in 1766,) own memory and converted into several streets, as Eustace street, and Crow street, at the end of which in Temple Bar, has lately been erected, the *New Theatre Royal*, on the place where the said Monastery formerly stood, Fownes-street and other."

It is a curious fact, that Dr. Todd of Trinity College in a laboured note to his edition of the "Obits and Martyrology of Christ Church," in citing Archdall, (p. 173) and also "Dr. King's M.SS., now in the library of the Royal Dublin Society," for the existence of an Augustinian Monastery at the Canon Gate, or in Cole alley off Castle-street, falls into another error, which we must notice:

"There was an Abbey of St. Olave in Dublin, founded by the Bristol Colony, to whom King Henry II granted the city of Dublin for such of their brethren as would be inclined to join the *Order of St. Augustine*. It stood in Castle-street, on the ground whereon Sir James Ware's house was afterwards erected, and where the buildings now (1700) Cole alley have since been raised. The passage to it was from *Ship-street*, where is yet to be seen in the *Town wall*, the mark of the gate called St. Augustine's gate."

Dr. Todd denies this, not upon the facts urged by Harris, which we have quoted; but upon the *false* hypothesis, that *there was no such place as Cole alley off Castle-street*, as that was in or near Meath-street. Now it so happens, that there were *two Cole Alleys in Dublin*; one in Castle-street, and another in Meath-street or Thomas-street, as may be seen in the "Dublin Registry, or Almanac," published before and in the year 1766, now before us. Dr. Todd in his criticism

in the same note, condemns Mr. D'Alton for confounding St. Olave (or St. Audeon) with St. Tullick: of which we may elsewhere take notice. We think like Dr. Mant he sometimes falls into mistakes, imagining that Usher and Ware are not only authorities for all they say; but also for what they omitted, or were ignorant of.

Having thus given all the points for, and against the existence of a Monastery of St. Augustine in Castle-street, as well as for other houses of the same order in Crow-street and in John-street, it may be wrong to say that there was not a branch of this order, (although not perhaps a monastery here) as it is not unlikely but it was attached to the parish Church of St. Olave, or St. Audeon, then in Fishamble-st. or Castle-st; just as branches of the order were attached to Christ Church before the ecclesiastical changes,* and to the Church and College of the Most Holy Trinity, before they were taken up by the Dominicans, as we have stated.

Having thus fully spoken of the Religious House in Castle-street, we now speak positively of the other Augustinian Friaries in and near Dublin.

The Religious House off Dame-street, where Crow-street, was afterwards built: Allemande, speaking of Saint Thomas's Abbey at Dublin; under the head of the Abbeys and Priories of Regular Canons of St. Augustine, of the congregations of St. Victor, says:

ST. THOMAS'S ABBEY AT DUBLIN.

In the City of Dublin was the Abbey of St. Thomas Archbishop of Canterbury and Martyr, one of the finest and richest Houses in the Kingdom, now called Thomascourt. It was built at Dublin in the suburbs called Thomastown, (now Thomas-street.) The founder was Henry II. King of England, in the twelfth cen-

tury, who made this foundation in the presence of Cardinal Vivian, the Pope's Legate, and of the Archbishop of Dublin; this Act was to atone for his guilt in the unjust Death of that Prelate. The *Monasticon Anglicanum* takes no notice of this House being of the Congregation of St. Victor, but only that it was of Regular Canons of St. Augustine in general; but that is a small oversight. In the second Volume of that Work, p. 1309, is the Charter of King Edward, III., reciting and confirming all the Donations made to this House. It there also appears, that Walter Lacy, Lord of Meath, gave to this Abbey the Advowson and Patronage of several Benefices mentioned in his Grant; though I admire the Authors of that Work should call this a Priory only, whereas it has the stile of an Abbey in the very Charters which they have given us, and Ware calls it the Abbey of St. Thomas at Dublin. To conclude, the Abbot of St. Thomas had the Prerogative of sitting in the Irish Parliaments as a Spiritual Peer, which quality was inherent to his Abbey.

Ware and Father Lubin tell us, that in the Year 1259, a Monastery of this Order was founded in the East Suburbs of Dublin, and yet Torelli carries on this foundation to the Year 1421, the difference between them being 162 Years; but neither of them names the Founders. However, says Allemande I have found it in an anonymous Author, that one of the Talbots, predecessors to the late Duke of Tyrconnel, was the founder. This Monastery was very considerable, erected on the bank of the River Liffey, and was the General College for all the Augustinian Friars in Ireland.

To show the connexion of this last named Religious House with the residence of the Bishops of Dublin, it is well to observe, what De Burgo (p. 196,) and others say on this subject. "Christ Church Lane, was the ancient place of the Bishops of Dublin, built by Bishop Donat, about the year 1038, to which (in 1698,) the Four Courts were removed."

Allemande says: "It is fit to be observed, that the Augustinian Monasteries in Ireland were always (he means after the Invasion) subject to the Provincial of England, till the Year 1556 when the Monasteries in England being destroyed, the charge of those in Ireland was committed to Father Offin, and from that time those Monasteries began to form a peculiar Province, which has since had a vote in the General Chapters of the Order, and particularly in that held at Rome in the year 1620."

We now proceed with the Chronological lists of *the Priories of the different Houses of this Order in Dublin*, taken from the Annals, first beginning with:

The Priors of the Monastery of the Holy Trinity, already named, founded in 1259, (according to Warburton, in his "Annals,") for the Augustinians by one of the Talbots, a very great foundation, and the General College for all the Friars of that Order in Ireland for which he quotes the "Records in the Chief Remembrancers Office," and "Archdall's Monasticon," p 212.

He adds, "This was on the street, now (in 1770) occupied by the Theatre in Crow-street.

THE PRIORS OF THE MONASTERY OF THE HOLY TRINITY.

1309. Roger,
1328. Thomas of Carlow.
1358. John Babe (Bale?) Prior and Vicar General of his Order,
1363. Richard Nangle (last Prior, under old Regimen)

Whitlaw and Walsh say, "this Monastery was situated on the site of the Theatre in Crow-street."

THE PRIORS OF CHRIST CHURCH,

After 1163, as we have seen for the Canons Regular of St. Augustine.

1170 Gervase who died in 1178 H.
1177, (with Marian 1190 R.
sub-Prior.)

1195 Columbon, (with Patrick Sub-Prior.)
1209 William Grace,
1212 Roger,
1218 Roger,
1230 Roger,
1235 Robert,
1239 Philip, (died.)
1242 Robert of Temford
1252 John,
1260 Robert.
1279 William of Gran,
1280 Adam de la More,
1290 John of Oxford,
1298 Adam de Balsham,
1300 Henry le Ware of Bristol,
1320 Hugh le Jocvene,
1328 Robert of Gloucester
1330 Roger Goneun,
1341 Gilbert,
1344 Simon of Lodegate,
1347 Robert of Hereford,
1357 John Bale,
1365 Stephen of Derby,
1383 Robert Lohylon,
1404 John,
1409 James of Redemisse,
1438 Michael Staunton, (died)
1438 William Denys,
1444 William,
1459 William Denys,
1473 John Walton, Abbot of Osney afterwards archbishop of Dublin
1474 William Linton (resigned,)
1474 Thomas Prior,
1486 Thomas Harold,
1488 Thomas Harold (died)
1498 David of Winchester, (died.)
1500 Richard Skyrrett,
1518 Richd. Skyrrett, (died)
1518 William Hassard,
1537 Geoffry Tusch (died)
1538 Robert Castele,
1546 Paneswick, Prior, (died.)

THE PRIORS OF ST. JOHN THE BAPTIST MONASTERY, AND THE HERMITS OF ST. AUGUSTINE,

In Thomas Street, near the site of the present Friary.

In the Annals, as given by Whitlaw and Walsh, and others from whom they copy—The Priors were:

1226 Master Daniel,
1251 Walter,
1290 Jordon,
1297 John
1306 John,
1311 John Scott,
1320 John Palmer,
1322 John Walsh,

1323 John Onextiffe,
1324 Walter Luctloes,
1331 William,
1380 Adam O'Heythe,
1384 Henry Randolf,
1470 William,
1516 Robert Nangle,
1531 Philip Cullen,
1534 Thomas Weston,
1538 The Priory seized by Henry VIII.
1542 Sir Thomas Everard, Prior.

In the curious "Irish Annals," by Grace of Kilkenny under the date of 1316, (five hundred and forty years ago,) it is stated that when by the consent of the inhabitants, a part of Thomas-street, in Dublin, was burnt, the better to defeat the invading Scotch; by accident the Church of St. John's (the Baptist,) was burnt with the Chapel of St. Mary Magdalen, and other parts of the suburbs of Dublin. And again, under "the Priory of St. John, in Thomas-street," in order to assist in the restoration of this Church, those annals state, that "Edward II, granted in 1319, all deodands happening in Ireland for four years for this purpose." This is also corroborated by "Monasticon Hib." p. 202.

This grant was continued by Edward III, as may be seen in Rot. Cler. 51. Edward III, and we may suppose the new church was rebuilt a few years afterwards.

The Protestant Bishop, Mant, in his otherwise lying "History of the Protestant Church of Ireland," thus gives a synoptic view of the Houses of the Orders before the vile suppression under Henry VIII, Edward, Elizabeth, and other Protestant Monarchs: "Of all the Monastic establishments of Ireland, *those of the Augustinian Order were the most numerous:* the more so in outward appearance; because, the several monasteries which had been founded in that country whilst the Irish Church continued to be independent of the Roman See, (a piece of far-fetched story, or rather rank lie, only found in the brains of our recent Protestant fabricators; but totally at issue with all facts, annals, and histories,

as well as refuted by the fact, *that Protestants ever have hated and suppressed all Monastic and Religious Orders ;)* "were required by Pope Innocent II, in the Lateran Council of 1139, to submit to the *rule of St. Augustine ;* so that they became afterwards reckoned among the institutions of that Order. Inclusive of those, the Houses of Regular Canons were 220, and for Nuns 66. However, exclusive of those the Monasteries of the Regular Canons exceeded most others in numbers, and including the Arosian Canons, who were a branch of the Augustinians, reformed about 1097, in Arosia an abbey in the diocess of Arras, they amounted at the dissolution to about 70. At the same time the houses of the Nuns or Regular Canonesses of the Order, were about 20. Under the same general head of the Augustinians came the Regular Canons of St. Victor, of whom little can be known, and the Premonstratencians, or White Canons, who derived their name from Premonstre, in the diocess of Laon, in Picardy: of each of these there were about seven establishments at the dissolution. The military order of Knights Templars, or Knights of St. John's of Jerusalem, who succeeded to the profession of the Knights Templars on their abolition in 1312, also adopted the rule of St. Augustine, as did that of St. Gilbert, a rule composed of those of St. Augustine and St. Benedict. At the suppression there were about twenty-three establishments of the Knights of St. John ; of the Gilbertines there was only one." (p. 41, 2.)

Again, lastly " Eremites of St. Augustine, or Austin Friars as subject to the Augustine rule; and under the same rule and sometimes identified with them, the Crossed or Crutched Friars, or Cross Bearers; the former having 22, the latter 14 houses; and with those may be classified the Trinitarians also for the ransoming of Christians, who were in captivity to Pagans. But of this Order, there appears to have been only one fra-

ternity which was likewise under the rule of Saint Augustine" (p. 43.)

In "The Annals" of those Religious Houses in "The Obits of Christ Church;" in "the Black Book of Christ Church," and in other "Books of Antiquities," the seizure and wanton sale of the lands and houses belonging to them, are given with a reference to the leases conveying them, in violation of all right, and religion to men, who often a disgrace to their kind, did the (deforming and destroying) state some service! Mant, King, and other Protestant miscalled Historians, for this sacrilegious robbery, give the usual excuse that they were "converted from superstitious purposes." But they do not tell us in candour, how they generally were prostituted to the vilest purposes, by the vilest men, in the vilest times that ever cursed a country!

Of the pious and *half-starved* Priors and other members, of the suppressed houses, who here in the days of persecution, for nearly two centuries, kept the faith and the spirit of their noble Institute, we have no record; but their names are registered in heaven.

The returns for 1731, or Report made by the then Protestant Primate, who with his brothers, the other State Bishops were actually employed as informers and hunters of the Irish Catholic priests generally, and of the Friars in particular, are fully published in Battersby's Registry for 1842.

We have the following curious particulars, showing how numerous the Religious Houses continued to be in Ireland, notwithstanding unparralleled persecutions:

"The first parcel (say these Protestant pirates), contained papers found in the friaries of Boulay, near Portumna, of Kilconnel, near Aughrim, and of Kinalehin, or Kinalfehin, near Loughrea. The second contained papers found in the Nunnery and Friary of Loughrea, in the convent near Athenry, and in those of Meelick, Clare, Galway, and Dunmore. And the

last contained papers found in the house of Thady Glynne, a Romish Priest, whom the said Stratford Eyre, Esq., reports to live in the neighbourhood of Dunmore, to be the reputed Priest of that parish, and to keep a seminary for the education of youth.

"These papers the lords committees found to give great light into the state and numbers of the Popish Regulars, and to show them to be much more formidable than by any information before given, they had just reason to apprehend.

"They, therefore, think it their duty to give your lordships an account of what they have observed upon these heads, from these papers: and that your lordships may better judge what ground there is for their observation, they choose to lay the papers on which they are principally grounded before your lordships with this report.

"The papers Nos. 1, 2, 3, 4, 5, 6, are copies of the Acts of Chapters of Friars Minors, held at Dublin at different times, from the year 1717 to the year 1729, both inclusive, for the election of guardians and other officers. By these it appears, that in the year 1717 there were in this kingdom guardians chosen for sixty-one convents of this single order: that in the year 1724, the number increased to sixty-two; in the year 1727, to sixty-five; and continued the same in the year 1729.

"Upon these papers the lords committees beg leave to observe, first, that many of these convents have lain concealed from the clergy, no notice being taken of them in the returns made by the archbishops and bishops. Secondly, that *fourteen of those convents are found to be in the province of Ulster, the part of Ireland which is best planted with Protestants, and where Popery is thought to be in the most languishing conduct.* And thirdly, that the number of convents of this one order exceed the whole number of convents of every order

taken notice of in all the returns, by fourteen: and yet of the fifteen convents returned in the county of Mayo, by John Browne, Esq., the late High Sheriff, and of the three returned in the town of Galway by Walter Taylor, Esq. the present Mayor (who are the only persons that have remarked what order the convents are of) there is but one mentioned of this order.

"As these papers show the number of convents of this order to be very great, so the paper No. 7 proves the number of friars belonging to them to be very considerable. It is the copy of a reference from Cardinal Imperiali, protector of the kingdom of Ireland, (as he is there styled) to the superior of the order of minors, of a complaint made by many of the Irish Bishops, "That several of the Regulars in this kingdom admit young men to be novices, without obliging them to wear religious habits, or confining them to any regular place or discipline: that after the year of their novitiates they are admitted into profession and promoted to Holy Orders: that every guardian or superior keeps about himself two or three such novices." This order is dated August 27, 1724: that it is probable, that the number of friars of that order is not since lessened, because that of their guardians and convents is increased.

"But this is not the only order which the lords committees find to be very numerous in this kingdom.

"It appears by the return of Walter Taylor, Esq., which has been already reported to your lordships, that there is in the town of Galway, a convent of Augustinians, and by the papers Nos. 8, 9, found in the convent near Dunmore, it also appears, that, that convent is of the same order, and that the same person, Patrick Brehon, or Brehony, whom the lords committees find by those papers to go also under the name of Johnson, has been at different times guardian of both.

"To this Brehon, or Johnson, Father Edmund Byrne, the provincial of this order, writes two letters, signifying to him the complaints from abroad, of the numbers they sent out, and ordering him, in the strongest manner, not to admit any more novices.

"In one of these, No. 10, dated, Dublin, September 7, 1722, Byrne says: "I had an account and orders this day from beyond seas, that we must receive no more novices in this kingdom till further orders.

"In the other, No. 11, dated, October 18, 1722, he expresses himself thus: "If you have sent any of the young men to the province of Andalusia, they will not be taken by reason of the great number of ours that is there already, all Spain complains of us for receiving so many in this kingdom, and so do all other countries."

"The lords committees beg leave here to observe, that these great numbers sent out, are a strong evidence of great numbers in the kingdom: it being the constant course, that the novices go abroad to study, and when they have finished their studies return home. Theré are several papers now in possession of the lords committees that prove this, but conceive it not necessary, in so plain a case to trouble your lordships with particulars. Your lordships will now be pleased to reflect, how vast the number of Popish Regulars in and belonging to this kingdom, would probally appear, if by the zeal and diligence of other magistrates, or in any other way, the lords committees had been enabled to make the same discoveries of the other orders, that they have done of these two.

"As these papers have enabled the lords committees to go thus far in making their observations on the number of Popish Regulars now in this kingdom, so do they also give great light into many particulars of their state and condition, such as that some of them, those particulary from whom these papers are taken, live

together in common; that they have lately built, or are building new houses in some places, particularly at Clare-Galway, (see No. 12,) and at Meelick, (No. 13,) and at this last place intended a pompous house, (No. 14;) that they have leases in trust for them of land even on the estates of Protestants, for the most part converts (perverts) from the Romish religion, (see Nos. 15, 16, 17, 18,) and particularly, that Thady Glynne, already mentioned, who is a priest, as appears by his letters of orders, (No. 19,) and by the date of them, cannot possibly be a registered one, as a lease set to him of land near Dunmore by a Protestant, (No. 20, see also, No. 21,) that these friars go about the country for alms; to which purpose, there are abundance of papers, with which the lords committees think it needless to trouble your lordships; that they may demand and receive charity, even from Protestants, (see No. 22,) that they are well known in the country, and have a free and friendly intercourse even with Protestant gentlemen, some of them magistrates, (vide Nos. 23, 24,) and in one instance, have engaged a gentleman, whom Mr. Eyre, observes to be a practising lawyer at the bar, to manage their concerns, (vide No. 25,) in another have the superstitious charity of their votary conveyed to them by the established postmaster, (vide No. 16.)

"Upon which the lords committees are come to the following resolutions, viz.:

"Resolved, that it is the opinion of this committee, that the number of Popish priests, monks and friars, and of public Mass-houses and Convents, has of late years greatly increased in this kingdom, to the manifest danger of the Protestant religion, of his majesty's government, and of the peace and welfare of this kingdom.

"Resolved, that it is the opinion of this committee, that several pretended Archbishops, Bishops, and other officials, continue to exercise ecclesiastical juris-

diction within this realm in *contempt and defiance of the laws.*"

And in another return for 1731, houses of the Augustinians are stated as then existing, in Murisk, Mayo, Ballinrobe, Ballintubber, Congorlare, Burriscarra, saying nothing of many in Galway, Dublin, &c.

THE VERY REV. FATHERS PROVINCIALS OF THE ORDER OF ST. AUGUSTINE, IN IRELAND, FROM 1686 TO 1856.

Although we have not the list of those who carried on the succession in Ireland, as Provincials of this order, between the suppression in 1538 or 1540 to 1686 or 1704, owing to the barbaric persecutions of Catholics during these times; yet we are not to conclude they did not exist. We know, that in 1542, the Very Rev. Fr. Bernard O'Higgins was Provincial; in 1556, the Very Rev. Fr. O'Flynn, was Rector and Moderator; in 1656, Very Rev. Denis O'Driscoll, was Provincial; in 1666, Very Rev. Stephen Lynch, was Provincial, a very learned ecclesiastic.

Rt. Rev. Dr. French, the illustrious Bishop of Ferns, under the date of 18th Nov. 1665, gives us a long list not only of Bishops and secular clergy; but also of members of religious orders, including Augustinians who met and signed Regulations, under Edward, Archbishop of Cashel, between 1678 and 1680, we have with twelve Bi shops, a list of Regulars and Seculars then in Ireland. Father Peter Walsh, in his "Remonstrance," a few years before mentions that 800 Regulars, were then in Ireland of which number, about 150 at least, were members of the different branches of the Augustinian order, as there were 100 of one branch alone.

In another page of this book we gave the curious letter of the Very Rev. Father Bernard O'Kennedy, as Provincial of the Augustinians in Ireland, on his death bed, in 1704; and we may conclude that he had been here from about the year 1686. In the extracts

from the returns of 1731, which we have here given, in pages 58, 59, 60, 61 and 62, we find the Very Rev. Father Edmund Byrne, was Provincial of this order, in Dublin, September 7, 1722, with Father Brehan or Johnson, and others; from a statement in our possession, taken from "The Chapter Book," by the late Very Rev. C. Stuart, O.S.A., a list is given, which affords correct dates concerning the election of Provincials during the period mentioned. The rest of the list is taken from "The Chapter Book," by the Very Rev. John Walsh, which presents us with the names and dates of election of the Provincials, from 1730 to 1855:—

1730, July 14, V. Rev. Fr. John Dowdall, Provincial.
1733, June 4, V. Rev. Fr. John Geron, do.
1736, June 21, V. Rev. Fr. G. Vaughan, do.
1739, Sept. 10, V. Rev. Fr. N. Durcan, do.
1742, June 14, V. Rev. Fr. Martin Casey, do.
1745, July 5, V. Rev. Fr. John O'Hara, do.
1748, July 5th, V. R. Fr. George Vaughan, do.
1751, July 12, V. Rev. Fr. Master Thos, Hagherin, do.
1753, Nov. 20, V. Rev. Fr. Master Patrick Casey, Rector ... ... do.
1755, June 30, V. Rev. Fr. Master Michael French, do.
1759, May 14, V. Rev. Fr. Richard Talbot, Jun., do.
1763, June 3, V. Rev. Fr. Master John O'Dwyer, do.
1767, June 30, V. Rev. Fr. William Bourke, do.
1771, May 13, V. Rev. Fr. Peter Butler, ... do.
1775, July 9, V. Rev. Fr. Master Thomas Walsh, do.
1779, July 9, V. Rev. Fr. Master Martin Morris, do.
1783, July 9, V. Rev, Fr. Master Wm. Gahan, do.
1787, Aug. 27, V. Rev. Fr. Edward Keating, do.
1791, July 31, V. Rev. Fr. Master George Stanton, do.
1795, Aug. 25, V. Rev. Fr. Francis Hickey, do.
1799, May 30, V. Rev. Edward Keating do.
1803, July 1, V. Rev. Fr. James Fleming, do.
1807, July 9, V. Rev. Fr. Philip Crane, do.
1811, July 9, V. Rev. Fr. Michael Sheehan, do.

1815, July 9, V. Rev. Fr. Thomas Tierney Provincial
1819, July 9, V. Rev. Fr. Philip Crane, bis., do.
1823, July 9, V. Rev. Fr. John Gibbons, do.
1826, V. Rev. Fr. Augustine M'Dermott, Rector, do.
1827, July 9, V. Rev. Fr. Daniel O'Connor, do.
1831, July 9, V. Rev. Fr. Charles Stuart, do.
1835, ——— V. Rev. Bernard O'Neill, ... do.
1839, ——— V. Rev. Fr. Robert Dore, do.
1843, ——— V. Rev. Fr. Charles Stuart,... do.
1847, July 9, V. Rev. Fr. John Walsh .. do.
1851, July 9. V. Rev. Fr. Nicholas Furlong, D.D. do.
1855, July 9, V. Rev. Fr. Philip Lynch do.

PRESIDENTS OF THE CHAPTER FROM 1754 TO 1856.

1754, President of the Chapter, Father John Dignam,
1762, Fr. Master Michael French,
1791, Fr. Joseph Rossiter,
1795, Fr. Master Augustin Aylmer,
1803, Fr. Master Augustin Aylmer,
1807, Fr. Luke Knight,
1811, Fr. John Gibbons,
1815, Fr. Philip Crane,
1819, Fr. John Gibbons,
1823, Fr. Thomas Tierney,
1827, Fr. Charles Stuart,
1831, Fr. James Crane,
1835, Fr. Augustine M'Dermott,
1839, Fr. Patk. Morrissy,
1843, Fr. John Furlong, DD
1847, Fr. Bernard O'Neill,
1851, Fr. Augustine Killeen, D.D.
1855, Fr. John Furlong, DD

The following is from "the Chapter Book of Dublin":

AD PERPETUAM REI MEMORIAM, ANNO DOMINI 1781.

The Brethren of this Community of John's lane, Dublin, taking into consideration the many disadvan-

tages they labour under by being dispersed in separate lodgings, as likewise that their Chapel is too confined, to admit, with any ease, the numerous congregation which attend there on festivals both morning and evening, came to a resolution to enlarge their Chapel, and to build a commodious dwelling-house contiguous to it. The money necessary for such a great undertaking was chiefly supplied from a fund of £388 5s. 6d. Sterling, also by a subscription per the members of the Community, with a collection made in the City of Dublin for that purpose, at the time in which the yearly rent was usually collected.

March 4, 1781. The different sums collected for this purpose were by the following Fathers:

Fr. M. Francis Hickey, Prior,	£113	15s.	0d.
Rev. Fr. M. Peter Butler, ...	113	15	0
Rev. Fr. M. William Gahan, ...	50	1	0
Rev. Fr. Alex. Kenny, ...	50	1	0
Rev. Fr. John Kelly	34	2	6
Rev. Fr. Matthew Carr, ...	11	7	6
The funds in the deposit of the house amounting to	388	5	6½
November 7th, from yearly collection, which independently of building, usually amounted to about £140 Sterling, amounted this year, on account of our situation, to ..	382	7	6
1782, received donations from different persons, ...	7	9	3½
July, 16, received other donations,	3	19	1
	£1155	3	5

THE PRIORY OF ST. JOHN, JOHN'S STREET, OFF THOMAS STREET.

The exact date of the foundation of the present chapel in John's-street, is not easily ascertained. Owing

to the horrors of persecution and the want of documentary proofs, there is often a greater difficulty in telling what occurred here one hundred and fifty years ago, than one thousand years before. What appears certain is, that after the first foundation on the same site, a chapel was built for the order about 150 years ago, or in 1700; rebuilt in 1749 under Father Vaughan, and that by degrees in 1781, (when the present chapel-house was built) other additions and improvements were made to the chapel, at different times to the present period.

In 1749, as we have seen, the Very Rev. Father Provincial "Vaughan," made his visitation. But the following letter, so far back as the year 1704, from the Very Rev. Father Provincial Bernard O'Kennedy, gives us a further notice of the House in Dublin. The original of this letter now before us, is directed for, Mr. John Darrell, St. John's Lane, Dublin, who was most likely the real Prior at that time. It also appoints Father Master John Kelly and Father Michael Certoly, to manage the affairs of this Province:

"Father Master Bernard O'Kennedy, Provincial of Ireland, of the Order of St. Augustine, finding himself in the last period of his life, desirous to perform the duty of a religious Prelate, in order to his country and province. To the Rev. Fathers, Father Master John Kelly, Father Michael Certoly, to each or either of them jointly and severally, greeting, I give them and each of them full power and authority to manage the affairs of this Province, at home and abroad, until the General takes another course with the said Province, and in order to do it, they shall have my papers consigned to Mr. Edward Creane, to be delivered to either of the said Fathers. Item:

"I declare that the rest of my papers that are not in this Town, I left in Ireland, which are of great consequence in the hands and possession of Mr. William Conrane, Merchant, in Bridge-street in Dublin, who has from me the papers of a large estate in Limerick,

to the value of eight hundred pounds, per annum, as also my books and papers, with the Holy Rood, authentic. Touching this Holy Relic, I declare it belongs to the foundation of the Monastery of the Holy Island; to the best of my knowledge, and although I suffered trouble about it, I never intended the alienation of it, nor any other intrys in it more than the service of God and good of my country; I declare that amongst the said papers in the hands of Mr. Conrane, there is a bill of sixty pounds sterling on Mr. William Mathew, of the county Tipyerary, which, when recovered belongs to the monastery of Tipyerary.

"I also declare that amongst the Ecclesiastical goods that I left with said Mr. Conrane, there are a Chalice and entire Vestment for the Convent of Limerick, and another in like manner for the Convent of Cork, and another for the Convent of Laraugh, besides a great many ornaments for the Convent of Dublin; wich had none before I went thither. As touching my personal estate, I declare I made no renunciation of right before or after my profession, and that I have all the right to the small estate that belong'd to my father; and I believe that the whole estate that belonged to my great grandfather, revolves to me by right, for tho' I am of the second brother, yet I know none of the generation alive but myself. I do also appoint Father Master John Kelly, now residing in Puirto Maria, procurator in this court, in behalf of the banished Catholics and of the Order, and to proceed according to real provitions, of the King of Spaine, an employment wich the King and Qeen of England gave me, or confer'd on me. I advise said fathers and begg of them to be earnest and faithfull to God, and their trust and employment, them and the rest of the province, to order five hundred Masses to be celebrated for my soul and intention, which well they may, for I left them a great deal of riches wich they can possess without controll if the King be restor'd.

"This paperI deliver in trust to Mr. Edward Creane, to be disposed of and managed, as far as it can belong to his state and condition. I declare farther that I intended well for the common good of the country and religion, in all my undertakings as well as I coud comprehend it. I forgive all the world and ask forgivness of all those whom I may have offended; and though I am content to dye, at the will of God, yet I woud live a million of years to expiate my sins, and serve his Divine Majestie; this my declaration given in Saint Philippe Reale, in Madrid. The nine and twentieth day of February, one thousand seven hundred and four."—1704."

"FATHER BERNARD O'KENNEDY,
"*Provin*"

"*Signed in Presence of* *Copia Vera.*

"EDWARD CREANE."

The following most important return was sent to Rome in 1785, drawn up by the celebrated Very Rev. William Gahan, then Provincial of the order and residing in the convent, John-street. It presents the accurate state of the entire Irish Province at that time, or of twenty-six houses then existing with their members. On the back of the document in Dr. Gahan's hand-writing, it isstated, that Father Thomas Moore resigned the Priorship of Scrine, (Skreen, near Navan, in Meath,) and that Father Martin succeeded him—that Father Augustine Hughes, had died—Fr. D.Ryan, Prior of Insula Sanctorum had died, and Father Edward Byrne succeeded. It is right to mention that the Nunnery in Dublin, mentioned by the Very Rev. Dr. Gahan, was in what was then called Mullinahack so famous in connexion with the family of the Byrnes.

STATUS PROVINCIÆ HIBERNIÆ. ANNO 1785,

1. *In Conventu Dubliniensi*

Ad. Rev. P. Provincialis Gulielmus Gahan,
Ad. R. P. M. Franciscus Hickey,
R. P. Ambrosius Reed,
R. P. Joannes Kelly, Prior
R. P. J. Fannin,
R. P. C. Boyle,
R. P. Timothy Flin,
R. P. Betagh,
R. P. Alexander Kenny,
R. P. Matthæus Carr.

2. *In Conventu Galviensi.*

R. P. M. Martinus Morris, Prior,
R. P. Patricius Vahy, died,
R. P. Dionysius Mannion,
R. P. Jacobus Fleming,
R. P. Andreas Darcy,
R. P. Stephanus Brenan,
R. P. Thomas Augustinus Tierney,
Fr. Thomas Connor Laicus.

3. *In Conventu Corcagiensi.*

R. P. M. Patritius Casey,
R. P. Patritius Ryan,
R. P. Edmundus Keating,
R. P. Michael Sheehan,
R. P. Eugenius M'Crehon,

4. *In Conventu Limericensi*

R. P. M. Thomas Walsh,
R. P. Jacobus Byrne,
R. P. A. Gualterus Aylmer,
R. P. Green.

5. *In Conventu Naasensi*

.. ... .

6. *In Conventu Ardnariensi.*

R. P. Lucas Knight, Prior.

7. *In Conventu Tipperariensi.*

R. P. Cornelius Kennedy, Prior.

8. *In Conventu Ballehaunensi*

R. P. David Fitzgerald, Prior
R. P. Joannes Dignan.

9. *In Conventu Serinensi sive Navaniensi.*

R. P. Joannes Martin, Prior,

10. *In Conventu Callanensi.*

R. P. Joannes Foley, Prior.

11. *In Conventu Rossensi.*

R. P. M. Josephus Rossiter, Prior,

R. P. Philippus Crane,
R. P. Joannes Rossiter,
R. R. P Joannes Crane.

12 *In Conventu Pontanensi.*

R. P. Thomas Moore, Prior
R. P. Joannes Martin.

13 *In Conventu Dunmorensi*

R. P. Patritius Kane,
R. P. Joannes O'Neal,
R. P. Michael Hussey,
R. P. Patritius Kelly,
R. P. Patricius Mannion,
R. P. Michael Wester,
R. P. Joannes Kelly,

14 *In Conventu Dungarviensi*

R.P. Philippus Nuran, Prior
R. P. Patritius Anglin, in Mortu,
R. P. Joannes Power.

15 *In Conventu Ballinrobiensi.*

R. P. Patritius Henegan, Prior,
R. P. Owenis Killeen,
R. P. Mathias Higgins,
R. P. Thomas Stanford,
R. P. Philippus Stanton.
.. ..

16 *In Conventu Tulloviensi.*
... ...

17 *In Conventu Fethardiensi*
... .

18 *In Conventu Murriskensi.*

R.P. Joannes Gibbons, Prior
R. P. Milesius Prendergast.

19 *In Conventu Clonmoinensi (now Grantstown.)*

R. P. Joannes Gregorius Butler, Prior,
R. P. Joannes Newport.

20 *In Conventu Aniensi.*

R. P. Dionysius Mannion, Prior.

21 *In Conventu Mucknensi.*
... ...

22 *In Insula Sanctorum.*
... ...

23 *In Conventu Bannadensi.*

R. P. Gulielmus Hurley Prior,
R. P. Patritius Durcan.

24 *In Conventu Borriscariensi.*

R.P. Patritius Chamberlain, Prior,
R. P. Nicol. Joannes Higgins.

25 *In Conventu Adairensi.*

R. P. Mauritius Slattery

26 *In Conventu Killaghensi.*

R. P. Gualterus Aylmer, Prior

Pro Conventu Dubliniensi.

Fr. Stephanus Egan and Nicholas Molloy, recepti fuerunt, 1786.

R. P. Joannes Kelly et R. P. Aug. Gualterus Aylmer, fuerunt visitatatores ultimo Capituto. Visitatores proximi Quadrienni

R. P. Mathæus Carr,

R. P. Joannes Gregorius Butler.

Diffinitores.

Ad R. P. M. Thomas Walsh

R. P. M. Josephus Rossiter,

R. P. David Fitzgerald,

R. P. Alexander Kenny.

Pro Conventu Ballyhaunensi receptus fuit.

Fr. Daniel Conry circa primam Aprilis 1785.

In Conventu Monial, Dubl.

Soror Francisca Rossiter,

Soror Anna Cullen,

Soror Maria Fallon,

Soror Maria French obit.

In Conventu Monial, Galviensi

Soror Monica Lynch,

Soror Anastasia Kirwan,

Soror Helena Heron,

Soror Maria Anna Josephina, Lynch, novitia fuit recepta in Octava S. Monicæ, 1785.

The Barons M'Costelloes founded the Monastery of Ballyhaunis, endowed it with three quarters of land, which were lost in the troubles of Ireland. Lord Dillon gives at present, thirty acres of land, for the yearly rent of four pounds. The family of Dillon of Holywell, bequeathed to the Convent £200, with obligation of Masses yearly. Mr. Farrell O'Gara, left 100 pounds, with the obligation of Masses yearly. Major O'Carroll

left thirty pounds with obligation of a Sunday Mass yearly.

In Limerick, received from 20th March 1778 to 5th of February, 1785	£813 1*s* 9½*d*
Expended, ...	951 1 1

THE PRIORS AND OTHER COTEMPORARY FATHERS OR MEMBERS OF THE COMMUNITY OF THE CONVENT, OR FRIARY OF ST. AUGUSTINE, IN JOHN STREET (OFF THOMAS STREET), DUBLIN, FROM 1750 TO 1856.

Taken from the authentic Records of the House, and also from Battersby's Catholic Registry. For simplicity and order, we avoid the repetition of the same names, under different dates as given in the MSS. books; but give the additional names of Fathers who, during the mentioned years joined the House.

The Very Rev. Martin French was Prior of Dublin in 1661.

FROM 17TH MAY, 1750 TO JUNE 24TH, 1755.

Very Rev. Father Richard Talbot, Junr. Prior,
Rev. Father Richard Talbot, Senr.
Rev. Father Thomas Berrill,
Rev. Father Ambrose Read,
Rev. Father James M'Kenna,
Rev. Father Peter Butler,
Rev. Father George Martin,
In 1753, joined { Rev. Father James White,
Rev. Michael Begg.

FROM JUNE 24TH, 1755 to JULY 6TH, 1758.

Very Rev Father Peter Butler, Prior,

Rev. Father G. Vaughan,
Rev. Father James White,
Rev. Father Richard Talbot, Senr.
Rev. Father B. Ambrose Read,
Rev. Father Richard Talbot, Junr.
Rev. Father Michael Begg.
July 6th, 1758, joined { Rev. Father James M'Kenna
Rev. Father Thomas Taylor.

MAY 14TH, 1759 TO NOVEMBER 3RD, 1761.

Very Rev. Richard Talbot, Provincial,
Very Rev. Father George Vaughan, Prior,
Rev. Father James White,
Rev. Father Peter Butler,
Rev. Father Richard Talbot, Sen.
Rev. Father Augustine M'Kenna,
Rev. Father Michael Begg,
Rev. Father Thomas Taylor,
Rev. Father George Martin.

FROM JUNE 1763, TO JUNE 26TH, 1766.

Very Rev. Father Master Richard Talbot, Prior,
Rev. Father Master Richard Talbot, Sen.
Rev. Father M. G. Vaughan,
Rev. Father Michael Begg,
Rev. Father Thomas Taylor,
Rev. Father James Lynch,
Rev. Father Edward Lesward
July 9th, 1764, joined, Rev. Father William Gahan.

FROM 4TH NOVEMBER 1766 TO NOVEMBER 9TH 1770.

Very Rev. Father Francis Hickey, Prior,
Rev. Father M. G. Vaughan,
Rev. Father Master Richard Talbot, Sen.
Rev. Father Master Richard Talbot, Jun.
Rev. Father William Gahan.

Rev. Father Michael Begg,
June 28th, 1770, joined Rev. Fr. T Smyth.

FROM NOVEMBER 9TH, 1770 TO 5TH NOVEMBER, 1778.

Very Rev. Father P. Butler, Provincial,
Very Rev. Father William Gahan, Prior,
Rev. Father G. Vaughan,
Rev. Father Master Richard Talbot, Senr.
Rev. Father Francis Hickey,
Rev. Father F. Smyth,
May 24th 1773, joined, Rev. Fr. A. Kenny,
9th July, 1778, joined, Rev. Fr. John Kelly.

FROM 5TH, NOVEMBER 1778, TO NOVEMBER 7TH, 1782.

Very Rev. Father Francis Hickey, Prior,
Rev. Father William Gahan,
Rev. Father Alex. Kenny,
Rev. Father John Kelly,
Rev. Father ~~Martin~~ Carr,(who founded St. Augustine's Convent, in Philadephia)
Rev. Father C. Boyle.

FROM NOVEMBER 7TH, 1782, TO NOVEMBER 1787.

Very Rev. Father William Gahan, Provincial,
Very Rev. Father John Kelly, Prior,
Rev. Father Francis Hickey,
Rev. Father Alex. Kenny,
Rev. Father Matthew Carr.
June 16th, 1787, joined { Rev. Fr. John Fanning, Rev. Fr. Christr. Boylan.

FROM THE REGISTRY:

1787, March 19th.—Paid Minister's money to the Rev. Mr. Brown, who in violation of a most solemn

promise and oath made by him, that he never would demand it, sent his Church Wardens and collector to levy one year and a quarter's arrears, £1 5s.

March 22nd—Paid for advertising a Silver Chalice and Patena, which had been stolen, as the Clerk opened the Chapel in the morning, but being stopped, though broken in pieces when offered for sale, the father of the sacrilegious villain, ordered a new one to be made.

FROM NOVEMBER 6TH, 1787, TO NOVEMBER 14TH, 1791.

Very Rev. Father Francis Hickey, Prior,
Very Rev. Father William Gahan, Ex. Provincial,
Rev. Father Alex. Kenny,
Rev. Father John Kelly,
Rev. Father Christopher Boylan,
Rev. Father John Fanning,
Rev. Father Matthew Carr,
July 10th 1790 joined, Rev. Fr. Denis Gahan.

FROM NOVEMBER 14TH, 1791, TO JUNE 17TH, 1795.

Very Rev. Father Alexander Kenny, Prior,
Very Rev. Father Francis Hickey,
Very Rev. Father William Gahan, Ex. Provincial,
Rev. Father Matthew Carr,
Rev. Father John Fanning,
Rev. Father Denis Gahan,
Rev. Father Christopher Boylan,
Rev. Father John Kelly.

FROM 1795 TO 1799.

Very Rev. Father Francis Hickey, Provincial,
Very Rev. Matthew Carr, Prior,
Same community as above.

FROM 17TH, JUNE 1799, TO 11TH, AUGUST 1803.

Very Rev. Father Francis Hickey, Prior,
Very Rev. Father John Kelly,

Very Rev. Father William Gahan, Ex. Provincial,
Rev. Father Alexander Kenny,
Rev. Father John Fanning,
Rev. Father Christopher Boylan,
Rev. Father Nicholas Browne,
Rev. Father Denis Gahan,
Rev. Father Nicholas Molloy.

FROM 11TH AUGUST, 1803, TO NOVEMBER 9TH, 1807.

Very Rev. Father William Gahan, Prior,
Rev. Father Christopher Boylan,
Rev. Father Alexander Kenny,
Rev. Father Denis Gahan,
Rev. Father John Fanning,
Rev. Father Nicholas Molloy.

FROM 10TH NOVEMBER 1807 TO 1811.

Very Rev. Father John Fanning, Prior,
Rev. Father Alexander Kenny,
Rev. Father Christopher Boylan,
Rev. Father Nicholas Molloy,
Rev. Father George Staunton,
Rev. Father Denis Gahan.

FROM 1811 TO 18TH DECEMBER, 1815.

Very Rev. Father Christopher Boylan, Prior,
Very Rev. Father John Fanning,
Rev. Father Richard Fanning,
Rev. Father Dunne,
Rev. Father John Madden,
Rev. Father George Staunton,
Dec. 2nd, 1822, joined, Rev. Charles Stuart.

FROM 1815 TO 1823.

Very Rev. Christopher Boylan, Prior.
With same community as above.

FROM JULY 8TH, 1823, TO 1827.

Very Rev. Father Richard Fanning, Prior,
Rev. Father John Fanning,
Rev. Father John Madden,
Rev. Father Charles Stuart,
Rev. Father John Walsh,
Dec. 1st, 1823, joined, Rev. Patrick Dowling

FROM 1827 TO NOVEMBER 28TH 1831.

Very Rev. Father Charles Stuart, Prior,
Very Rev. Father Richard Fanning,
Rev. Father John Walsh,
Rev. Father Patrick Dowling,
Dec. 1st. 1829, joined, Rev. P. Moriarty,

FROM NOVEMBER 28TH, 1831 TO 1835.

Very Rev. Father Charles Stuart, Provincial,
Very Rev. Father John Walsh, Prior,
Rev. Father Patrick Dowling,
Rev. Father P. Moriarty.
And other Fathers occasionally.

FROM 1835 1839.

Very Rev. Father Charles Stuart, Prior,
Rev. Father John Walsh,
Rev. Father P. Dowling,
1839, joined, Rev. Father John Connoly,
1840, joined, Rev. Father Bernard O'Neill.

FROM 1839 TO 1843.

Very Rev. Father Charles Stuart, Prior,
Rev. Father John Walsh,
Rev. Father Patrick Dowling,

Rev. Father Bernard O'Neill,
1842, joined Rev. James Spratt,
Dec. 7th joined Rev. Matthew Hendrick,
1844, joined, Rev. Patrick Pentony.

FROM 1843 TO 1847.

Very Rev. Charles Stuart, Provincial,
Very Rev. Bernard O'Neill, Prior,
Very Rev. John Walsh, (in Bombay)
Rev. Patrick Dowling,
Rev. Patrick Pentony,
Rev James Spratt.

FROM 1847 TO 1851.

Very Rev. Father John Walsh, Provincial.
Very Rev. Father Charles Stuart, Ex. Provincial,
Very Rev. Father Patrick Pentony, Prior
Rev. Father Martin Crane,
Rev. Father Patrick Toomey, }
Rev. Father Henry Allan, } joined.
Rev. Father William Walsh. }

FROM 1851 TO 1855.

Right Rev. Dr. O'Connor, Bishop of Saldes,
Very Rev. Father John Walsh, Prior,
Very Rev. Father Charles Stuart, (died 1855,)
Rev. Father William Walsh,
Rev. Father Patrick Pentony,
Rev. Father Martin Crane,
Rev. Father John Leane.

FROM 1855 TO 1857.

Right Rev. Dr. O'Connor, Bishop of Saldes,
Very Rev. Father Martin Crane, Prior,

Very Rev. Father John Walsh, Ex. Provincial,
Rev. Father William Walsh,
Rev. Father Patrick Pentony,
Rev. Father John Leane.

PRESENT DIFINITORS.

Very Rev. Father Toomy of Dungarvan.
Very Rev. Dr. Killeen of Galway.
Very Rev. Patrick Kelly of Drogheda.
Very Rev. John Walsh of Dublin.

VISITATORS.

Rev. Father James Crane of Ross.
Rev. James Dundon of Limerick.

NOTED MEMBERS OF THE ORDER IN DUBLIN AND OTHER PARTS OF IRELAND.

It is to be deeply regretted, that, of the many distinguished members of this Order, in Ireland, we have such meagre, or imperfect accounts. To save them so far as we can from unmerited oblivion, we give the names of the following: hoping that though necessarily brief notices, they may fill up certain blanks in our Ecclesiastical History, and produce hereafter, more lengthened details. We pass over the very early founders or members of whom we speak as we proceed, and here chiefly confine ourselves to the members of this immediate Province, leaving the others to be spoken of in their respective counties or districts:—

Very Rev. Father Marian O'Gorman, O.S.A. the celebrated hagiologist, flourished in the middle of the twelfth century. Marian was a Canon Regular of St. Augustine and in 1172 was constituted Prior of the cele-

brated establishment of Knock, near Louth. He has written in Irish verse a Martyrology, comprising not only Irish saints, but also those of other countries. This work has been greatly admired, for its accuracy and the elegance of its diction; a great portion of it, however, has been extracted from the ancient Martyrology, usually called that of Aengus. There appears a diversity of opinions with respect to the date of its publication. Colgan, after passing some handsome encomiums on this Martyrology is of opinion that it had been composed during the incumbency of Gelasius, Archbishop of Armagh in 1167. Ware marks its publication at 1171: it is evident however, from the names of certain saints inserted therein, that it must have been published some time after the year 1174. Marian continued at the Priory of Knock which he adorned by his virtues as well as his learning. He died A.D. 1181. (A.A.S.S. p. 737.)

Right Rev. Father Simon Rochford, Bishop of Meath, although it not positively stated, he was a member, yet had so much to do with extending the Order, that we must notice him.

Upon the death of Thomas O'Connor, Archbishop of Armagh in 1201, no less than three Englishmen appeared as candidates; every one of whom pretended to have been duly elected. Simon Rochford, Bishop of Meath and Ralph le Petit, Archdeacon of the same Diocess, maintained that they had been canonically elected by the Chapter; while the third candidate Humphry De Tichull rested his claim on the appointment and sanction of King John.—During this contest, which had been conducted with much warmth, they appeared to have set little value on the humble pretensions of Eugene, an Irish ecclesiastic, and who was in reality the person regularly and validly elected. There being but little chance of having the controversy satisfactorily settled at home, and particularly as the King him-

self had so prominently interfered in the business, the whole proceedings were, of course referred to the holy See. This hitherto apparently difficult and contested case, having been now submitted to an unprejudiced tribunal, was almost instantly decided and Eugene was declared by Pope Innocent III to be the person canonically elected. He was accordingly consecrated Archbishop of Armagh, while directions were given to have the possession of the temporalities forthwith placed in his hands. This decision tended only to irritate still more the naturally violent disposition of the English Monarch, and in a moment of excitement he caused letters patent to be addressed to all the suffragan bishops of Armagh, commanding them under pain of his displeasure to shew no kind of obedience to the newly consecrated Metropolitan. (Pryn. vol .II. p.240.) Nor was John's anger in the least abated on the death of Tichull, his favorite candidate, an event which took place soon after; he still persisted in his opposition to the Primate and proceeded so far as to confirm the election of Ralph Archdeacon of Meath. These unwarrantable proceedings, in which all order and discipline had been set at defiance, must have led to the worst consequences, had not the King been obliged to embark for France, where his dominions were invaded and his sovereignty in that country reduced by his rival Philip to the very brink of ruin. While John had been in this humbled state, a reconciliation was happily effected between him and the Primate Eugene, and the See of Armagh was once more permitted to enjoy some share of repose. Eugene continued to govern the Primatial See until his death in 1216. He died at Rome, the year after the termination of the fourth Council of Lateran, at which he attended; but his memory has been honorably recorded in the Annals of St. Mary's Abbey, near Dublin, in which agreeably to the concise language of the annalist, he is styled "a man of singular honesty and of a holy life."

= uprightness
= Annalists

Although these English ecclesiastics, (adds Brennan) who had thus early aspired to the Primacy of Armagh, had on this occasion met with disappointment, the same must not be said with reference to other Sees. The reader may form some idea of the readiness with which they had been patronized, from the fact, that scarcely had the first five years of this century passed over, when there appears not less than eight of the ancient and most respectable Sees of Ireland placed under the administration of English prelates. Following the order of chronology assigned to each respective consecration, these Sees are: Dublin, Connor, Meath, Ossory, Leighlin, Down, Waterford and Cork.* Nor must it be forgotten, that even in the very opening of this century, the Priors and Abbots of almost all the great monasteries throughout the kingdom were unexceptionably Englishmen.

It is, however, but just and proper to admit, that many of the prelates already alluded to had been learned and worthy men, and by their zeal and activity contributed much to advance the interest of religion in their respective Sees. Among these prelates may, with great propriety, be noticed the Bishop of Meath, Simon Rochford (De rupe forti,) who had been advanced to that See (then termed Clonard) and consecrated in 1194. Simon Rochford soon after his promotion founded a Priory of Regular Canons of the Order of St. Augustine at Newtown near Trim, and erected the church of this Priory into a cathedral, which he dedicated in honour of Sts. Peter and Paul. (Ware's Bishops, Meath.) He then removed the See from Clonard, in which the former Cathedral stood, to Newtown, and from that pe-

* The names of the prelates consecrated for the above Sees are: John Comin consecrated Archbishop of Dublin 1182. Reginald consecrated for Connor 1183. Simon Rochford, for Meath 1194 Hugh Rufus, for Ossory 1202. Herlewin, for Leighlin 1102. Ralph, for Down, 1202. David, for Waterford, 1204 and Reynald for Cork 1205—Ware's Bishops. Wilkins, vol. II.

riod this ancient and extensive diocess was invariably known by the name of the Diocess of Meath.

The Rt. Rev. Hugh Rufus, O.S.A. who was consecrated Bishop of Ossory in 1202, has been mentioned with great respect by all Irish annalists. He was an English Augustinian Canon and the first Prior of the Abbey of Kells, in the county of Kilkenny. During the incumbency of this Prelate, which includes a period of sixteen years, several parochial churches had been erected throughout the Diocess of Ossory: among these it may be proper to notice the parish Churches of Gowran, Rathdowney, Castlecomer, Callan, Burnchurch, Danmore, and Lisdowney. (Chart. MS.) By means of this decidedly useful Prelate, were likewise founded the Priory of Canons Regular at Inisteague and the beautiful Abbey of St. John in the city of Kilkenny.

Besides the collegiate Church of St. Patrick, which John Comin, Archbishop of Dublin, had caused to be erected (See Cent. xii. c. 2), several new parish churches had about this time been founded in the city of Dublin. St. Audoen's was built by the Normans at the close of the reign of Henry II, and was dedicated by them to St. Audoenus (Owen,) Archbishop of Rouen in Normandy. The parish Church of St. Werburgh seems to have been erected at a period somewhat later; but however in the commencement of the reign of King John and during the incumbency of Archbishop Comin. At that time, the City of Dublin with the adjacent territory was visited by a dreadful pestilence, in which vast multitudes of the inhabitants had been swept off, so that Dublin presented the appearance rather of a town in ruins and deserted by its inhabitants than a city noted for trade and the metropolis of a kingdom. On this occasion it was that the English Monarch, John, had brought over two colonies from Chester and Bristol, and caused them to be placed in Dublin and in

some of the neighbouring villages. These English colonists soon began to make improvements in the city and, among other buildings, had taken care that a new church should be erected on the site of a capella, most probably that of St. Martin. This Church they dedicated to St. Werburgh, Virgin and Patroness of the city of Chester.

In repairing and beautifying the Cathedral of the Holy Trinity (now called Christ Church), Archbishop Comin had spared no pains. He rebuilt and enlarged the choir and augmented the number of its Canons. *The Nunnery of Grace-Dieu*, about three miles north-west of Swords, was founded by him; in which he placed Regular Canonesses, following the rule of St. Augustine. He died on the 28th of October, A.D. 1212, and was buried in Christ Church, on the south side of the choir.

Right Rev. Robert Waldby, O.S.A., a native of the city of York, translated from the bishopric of Ayr in Gascoigne, to the Archbishopric of Dublin, from 1391 to 1396, and Chancellor of Ireland under Richard II; again translated to the Archbishopric of York in 1396, and buried in Westminster Abbey in 1397.

The Rt. Rev. John Walton, O.S.A., was abbot of Osney, next Prior of the Augustinian Canons of Christ Church in 1472, and afterwards Archbishop of Dublin, from 1472, to 1484.

Father Augustine Magraedan, O.S.A. "This was a man (says Ware by Harris, p. 87) of wisdom and learning, who flourished in the beginning of the 15th, or rather in the middle of the 14th century." He was an Augustinian Canon, in a Monastery of the Island of Saints on the River Shannon, on the west bounds of the county Longford, and appears also to have labored in Dublin. Amongst other fruits of his labours, he wrote:—

"Vitae Sanctorum Hiberniae," and "continued a Chronicle, which other Canons of the same Monastery had begun down to his time," preserved in the Bodlean Library. Harris says, "Ware had part of this work in manuscript, with some additions made after his death." From this and other facts, we shall quote, it is clear that not only Harris and Ware, but also Usher and other Protestant writers derived most, if not all the materials of their histories and annals, from our Irish monks and religious, who are spoken of so unjustly by their successors not in learning, but in slander! Father Augustine, died on the Wednesday next after All Saints, Anno 1405, and was buried in the same Abbey. Hence, we may infer that he was born about 1350.

Right Rev. Father Patrick Barrett, O.S.A. Bishop of Ferns. This eminent Father was an Augustinian Canon, of the Abbey of the Blessed Virgin Mary, of Kells, in Ossory, which is distinct from that of Meath. He was appointed by the Pope and consecrated Bishop of Ferns at Rome in December 1400.

During his incumbency the Church of Ardcolm had been appropriated to the Abbey of Sts. Peter and Paul at Selskar, Wexford. The amiable disposition of this Prelate as well as his learning had served to render him exceedingly popular. In 1410, he undertook, though with great reluctance, the office of Chancellor at that time vacant by the resignation of Archbishop Cranely, which situation he filled for three years with great applause. This eminent Bishop and Regular, wrote many works, amongst which Ware mentions and mostly copied "a Catalogue of the Catholic Bishops," his predecessors in the See of Ferns, before the apostate Devereux for filthy lucre and a wife, sold himself to the Protestant state. He died on the 10th of November, 1415, and was buried in the said Abbey of Kells, with all the respect due to his piety, zeal and learning.

Father Coll Doeran, O.S.A. or Doran, (stated to have been of the same order,) was according to Ware, by Harris (p. 87.) a native of Leinster. He was contemporary with the aforenamed Father Magraedan and wrote, according to Ware, amongst other valuable works "the Annals of Ireland"—which Harris says: "Ware copied—and which had been taken from the religious houses or natural Guardians, to whom they justly belonged. Father Doeran died in 1408, so that most of his life was spent in the preceding century.

Rev. Father Charles Maguire, the celebrated author of the Annals of Ulster, flourished at the close of the fifteenth century. He was a native of the co. of Fermanagh, a Canon of the Church of Armagh and Dean of Clogher. This learned ecclesiastic ranked among the most distinguished of his day, as an antiquarian, a philosopher, and a divine, and has written "Annales Hiberniæ usque ad sua tempora." These Annals are sometimes termed, *Annales Senatenses* from a place called Senat-Mac-Magnus, where they had been compiled, (Acta SS. c. xiii.—O'Flaherty's Ogygia;) they are, however, more generally known by the title *Annales Ultonienses* or the Annals of Ulster, because in them are chiefly recorded all the most interesting events that have occurred in that province. They commence at the year of Christ, 444 and come down to the death of the author, 1495. These Annals were revised by Fr. Roderick Cassidy and continued to the year 1541. Charles Maguire has likewise written a work entitled "Ænguisius Auctus" or the Martyrology of Ænguis, enlarged (Acta, SS. c. v); in which he inserts the biography of those saints omitted by Ænguis, and draws his information from the writings of Marian Gorman and other martyrologists. He was also the author of certain Scholia or Annotations on the Registry of Clogher. This learned writer, to whom the

Irish nation is so deeply indebted, continued his labourious researches until the period of his death, which occurred on the 23rd of March, A.D. 1495.

Father Thomas Fitch, O.S.A., Harris (in his Edition of "Ware's Works," p. 92.) says: this Father "was a Canon Regular and Sub-Prior of the Cathedral of Christ Church, Dublin." Anthony Wood (from what Harris calls "certain imperfect notes of that University,") shows he was for some time a student at Oxford. He wrote: "De Rebus Ecclesiae Suæ, Lib. I." which is called "the White Book of Christ Church." Harris says: "perhaps, he also wrote—"The Nerology, or Book of Obits and Martyrology of Christ Church." This most curious book has been lately republished with notes by Dr. Todd of Trinity College, to which I have so often referred. Harris is of opinion, that it was written by Father Fitch, for it so appears (says he) from the (form or) fashion of the type, or character, that it was written in his time. Harris adds, that, the above-mentioned "Anthony Wood takes "the Liber Albus"—and "the Book of Obits"—to be one and the same work." But, he says, "he is mistaken; for "the White Book of Christ Church," is at present carefully preserved in the Chapter House of the Cathedral; and "the Book of Obits," may be seen among the manuscripts of Trinity College, Dublin.

Father Fitch, died (according to Ware) on the 16th of January, 1517, and was buried in Christ Church, Dublin, just 20 years before the monster Henry VIII., introduced by sacrilege and violence the deformation into Ireland.

Rt. Rev. Father Patrick Cullen, O.S.A. was, according to all authorities, (with whom Harris' Wares', p. 93 agrees) an Augustinian Hermit, and Bishop of Clogher. By the assistance of the Venerable Roderick

Cassidy, his Archdeacon, he compiled "A Registry of the Antiquities of his Church," and inserted it in "a catalogue of the Bishops of Clogher." Harris says: "From this work Sir James Ware collected the greater part of the accounts which he gave of his (Dr. Cullen's) predecessors, and inserted them in his "History of the Bishops of Ireland." "The Registry" concludes with these words: "*Ego Rodericus Scripsi* 1525"—"I Roderick wrote this in 1525"—which discovers the name of the compiler, and the time when it was written. There is also extant, a hymn of his composition in praise of St. MacCartan, first Bishop of Clogher, which was usually sung on the festival of this Saint, and begins thus:

"Festum dignum celebrantes,
Sanctum virum venerantes.
Maccartinum et Laudantes,
Exaudi nos Trinitas."

He died in 1534, and was buried in his own Cathedral at Clogher.

Most Rev. George Dowdall, O.S.A. This Prelate, distinguished as the leading advocate of Catholicity during the reigns of Edward the VI and Mary, was a native of the co. of Louth, and had been for many years Prior of the Trinitarian Monastery at Ardee in the same county. (Archdall Mon.) When the commissioners of Henry VIII had been busily engaged in suppressing the religious houses throughout the kingdom, this meek and amiable man, submitting to the necessity of the times, patiently retired from the Monastery, and was constituted by the Primate his official or Vicar General in the archdiocess of Armagh. (Ware's Bishops.) His inoffensive demeanour and untainted loyalty, combined with the influence which he possessed over O'Neal and other Irish chieftains of Ulster, had rendered him a general favourite with the nobility of the pale: the Deputy St. Leger professed the highest esteem for his virtues and became

his avowed friend and patron. On the decease of the Primate in 1543, George Dowdall, together with Edmund, Dean of Armagh, was appointed Guardian of the Metropolitan church during the vacancy; and on the following October he presided at a convocation of the clergy in St. Peter's Church, Drogheda. (Dowdall's Regist. fol. 10.) In the mean time his patron, St. Leger, had been actively engaged in preparing the way for his promotion to the Archiepiscopal chair. He made an early and personal application to the King in his behalf, and pourtrayed the character of the new candidate in such favourable terms that Henry readily assented to his appointment, and gave directions that a mandate to that effect should be forthwith issued. (Patent 35, Henry VIII.) George Dowdall was accordingly consecrated by Edward Staples, Bishop of Meath, about the beginning of December, 1543. This appointment of the new Primate proceeded simply from the mandate of the King himself; nor had it at the time received the confirmation of the Holy See. As soon as an account of these proceedings had reached Rome, Paul III, then sovereign Pontiff, made provision for the See: he appointed Robert Waucop, a learned Irishman, and had him consecrated Bishop of Armagh. (Palavicini Hist. Con· Trid. L. 6. Mac.Mahon, Jus. Primat, p. 719, vol. II.) However unfavourable this train of circumstances may appear, we must not from thence draw the conclusion that George Dowdall had been among the number of those who subscribed or acknowledged the spiritual supremacy of Henry VIII. Between the act of his surrendering the Monastery of Ardee, and the death of Archbishop Cromer a period of two years had elapsed, during which time he exercised the powers of Vicar General under the Metropolitan. Considering therefore, that the Primate, George Cromer, had through life manifested a decided opposition to the schism, it

must without doubt, be admitted that his Vicar General deputed by him, had adopted a corresponding line of conduct. Nor can his promotion to the See, even by Henry VIII, be fairly construed into an argument against his orthodoxy. He was, as has been already remarked, introduced to the notice of that Monarch by his friend and patron, Sir Anthony St. Leger. On this occasion his conciliating and peaceable habits, as well as his fidelity to the laws, had been enthusiastically extolled; the advantages which might naturally be expected to arise from his popularity, were also carefully enumerated, and hence, it is generally presumed that the advancement of George Dowdall to the See of Armagh, had received the assent of Henry, without being accompanied with any obligation of acknowledging such an unpalatable doctrine, as that of the spiritual supremacy of the King of England. The exact circumstances of the case had not, it is probable, been communicated to Rome at the time of the appointment and consecration of Robert Waucop. It is certain, however, that this Prelate had never returned to the See of Armagh. The subsequent interesting events connected with the primacy of George Dowdall, have been already noticed; during the reign of Edward VI, he became the avowed and powerful champion of Catholicity, and was compelled to withdraw from his native country: he retired to the Continent and lived for some years an exile with the Abbot of Centre in Brabant. As soon as Mary had ascended the throne, the Primate, George Dowdall, was recalled. At this period likewise, the primatial title, which under Edward VI, had been conferred on the See of Dublin, was restored to Armagh, and on the same day a grant *in Commendam* was made to him of the precincts of the late dissolved hospital of St John, at Ardee. (Lib. Munerum Pub. v. ii.) He lived to see that ancient faith, which he himself had so zealously supported, ultimately re-established

throughout the kingdom; on this occasion he announced a jubilee, which in 1555 had been celebrated all over Ireland with unusual solemnity. About the close of Mary's reign this laborious Prelate proceeded on some ecclesiastical business to England, and died soon after at London, where he was interred on the 15th of August, A.D. 1558. (See Usher, Ware's Bishops, M'Geoghegan and others.)

Very Rev. Father O Higgin, O.S.A. In 1542, Father Bernard O'Higgin was Provincial of the Augustinians in Ireland; he fled from Henry VIIIth's persecution on the suppression of the monasteries, and died in Villa-Vitiosa, in Portugal, in the year 1583, (Herrera); others say, 1563. Nearly all the members of the order fled, and scattered a few years later; but yet some remained at all times, even under Elizabeth and James. "Sicut et sacer ordo D. Augustini cujus vigent hoc tempore pauci religiosi," says O'Sullivan, in 1618, in his "Historie Cath." p. 229 of first edition. "Modo (1637) in ea insula frequentiores Augustinani," adds Herrera, Tom I.p. 204, who says that in 1542, the Province had so fallen away as to be reduced to seven convents. (p. 108.)

The Very Rev. Geoffrey Fyche. This Father was Dean of Christ Church and member of the order of St. Augustine, with the Very Rev. Father Hassard, Prior of the Holy Trinity, also of the Institute. Both were appointed guardians of the Temporalities of the See of Dublin, after the demise of the great Archbishop Allen, or Alan, who was brutally murdered 28th July, 1554.

Blessed Thomas Furlong, O.S.A., called De S. Cruce, born in Wexford of Richard Furlong and Joanna Sinnott, made his Augustinian profession at Salamanca on April 5, 1614; and after some years died a martyr. (See Herrera.)

Very Rev. Father James Talbot, O.S.A. It will be seen from our list of Provincials, Priors, and members, that the great family of the Talbots, was the support and ornament of this Institute.

In Abbe M'Geoghegan's History and other works we find, that at and after the celebrated confederation of Kilkenny, when so many bishops, clergy, and laity, resolved that it was the duty of the Irish Catholics to defend with arms, their religion, their monarch and their lives; it was also agreed to appoint envoys or ambassadors from the Irish bishops and clergy to the courts of Rome, France, Spain and other Catholic countries, for their counsel and support. In 1642, Father James Talbot, a distinguished member of this order from Dublin, was appointed as the ambassador to Spain.

Belling tells us, that Father Talbot soon collected a sum of 20,000 dollars in that Catholic land of chivalry; and having also visited the French court, he succeeded in procuring an additional sum, together "with two great iron guns, casting balls 24 pounds weight."

He was of the collateral branch of the Most Rev. Richard Talbot, who was Archbishop of Dublin from 1417 to 1449, and was brother or near relative of the Most Rev. Peter Talbot, who was Archbishop of Dublin from 1669 to 1680, brother of the great Earl of Tyrconnell under James II.

Very Rev. Nicholas Donellan, O.S.A., fled from Ireland in 1640, and affiliated to the province of Austria, became D.D. of Vienna in 1644, then S. T. Professor; Dean of faculty of theology in 1652; privy counsellor to the Emperor Ferdinand III, in 1655; Prior of Vienna, Provincial and Vicar-General; and died 17th September, 1679.

Very Rev. Thomas Tully, O.S.A., of the convent of Dunmore, was shot, by the infamous anti-catholic

"Aushia me genuit"
(- Norris' Opera - Magalio)

ruffians of the time, because a priest, at Cloughnakilybeg, in the county Galway, 1655.

There were about seventy Augustinians in Ireland in 1670, notwithstanding the cruel persecutions.

Very Rev. Augustine Gibbon, S.T.M., taught Theology in Ireland and fled from Cromwell's war; affiliated in 1653 to the Rhenish province, and convent of Wurteburg; there again taught theology, became D. D. of that University, Vicar-General of Thuringia and Saxony in 1659; Provincial, in 1668; and died March 2, 1676.

Very Rev. Father Skerret, O.S.A., was Prior of Galway in 1662, 1664, &c.

Cardinal Henry Norris, O.S.A. We give a brief sketch of this truly great man, not only because he was a brilliant light of the order of St. Augustine, but also, because he was by paternity and relation intimately allied to our native land. Vat. See Norris' Opera

Henry Norris, was born at Verona in the month of June, 1631, of the noble house of Norris. His family was of Irish and English extraction on the paternal side. His mother was an Italian of the noble house of Manzoni. After receiving from his parents and ecclesiastical guardians, the rudiments of sacred and profane learning, having manifested great ardor for a religious life, at a very early age, he entered the order of St. Augustine, of which he was ever afterwards so great an advocate and ornament. In the twenty-seventh year of his age, Father Norris received the holy order of Priesthood, having previously made his solemn profession. Having given proofs of uncommon learning and piety, and particularly in sacred theology, he was first appointed as professor in the Theological school of the celebrated college of the order, at Pesaro, and afterwards in that of Perugia. As master of sacred science in all its branches,

he exhibited rare genius, zeal and talent. He did not confine himself to the art of oral teaching, but also applied his mighty intellect to writing and publishing the great works for which his name is glorious in the annals of the church. His history of the Pelagian heresy in folio his sustainment of the doctrine of his great Father, St. Augustine on grace, free will and all the other points of catholic faith and morals, his deep works of the Holy Trinity, on the life and death of Christ, and on other dogmas of our holy religion are most pious, powerful and profound. The fame of his learning and sanctity induced the sovereign Pontiff to raise him to the exalted honor of the Cardinalate; but to show his obedience and respect for his order, when called to that position, he went on his knees before his general to ask his judgment and counsel, if he could receive so responsible an appointment. On the death of Pope Innocent XII, Cardinal Noris received all the votes of the Cardinals to succeed him, as vicar of Jesus Christ; but owing to his humility in declining such a weighty charge, or the order of Providence, Clement XI. was elected in his place.

After years of study, prayer and piety, Cardinal Noris, departed this life in the year 1704, in the seventy third year of his age. To mark the memory of so great a man, the Fathers of St. Augustine in Rome, had a beautiful monument erected there, to perpetuate the glories of his life. (Taken from Marcellinus Rossi of the order of St. Augustine.)

Father Augustine Gibbon de Burgs, O.S.A., D.D. (according to Harris' Ware, p. 191) an Augustine Hermit, was born in the county Mayo, and was Provincial of his order, and lived in Germany, in the dominions of the Archbishop and Elector of Mentz, and chiefly in the University of Erford. He was living about 1680. "I cannot tell (he adds) when he died;

but he was buried with great solemnity at Erford, the Bishop of Meissen preaching his funeral sermon." He has written many able works, among which Ware cites: "Luthero Calvinismus sive de Lutheranismo et Calvinismo, Schismatico quidem, sed, reconcileabili. Erfordiæ." 1663, 4to.

"Considerationes seu Conciones Prædicabiles, super principales virtutes Christianorum, et Evangelia Dominicalia et Festivalia Moguntiæ. 1667, 4to.

"Theologia Scholastica in D. Thomam. Tom i & ii. Moguntiæ. 1669, 4to.

"Tractatus Scholastici Morales in Primam Secundæ D. Thomæ. Erfordiæ. 1674, 4to.

"Theologia Scholastica, Tom. Secundus, D. Thomæ in Secundam Secundæ. Erfordiæ." 1675, 4to.

He is said to have written eight volumes on the writings of St Thomas Aquinas.

Many others of the Provincials, Priors, and members of the Irish province, were noted for great piety, zeal, and talent; but the decaying, desolating and destroying Deformation, which by a prostitution of language, has been called "The Reformation," not only murdered or transported those fathers of love and faith; but burned or buried the noble works of their hands. We must however collect, far as possible, the scattered fragments of the brief records.

The celebrated Father Bernard O'Kennedy, (whose letter we have given) was Prior of Limerick in 1691, and next Provincial. See very interesting notices of him in De Burgo, p. 749.

Father John Dowdall, O.S.A., called Dorrell, to avoid persecution, as Harris admits, was an Augustinian Hermit, and studied in the great Convent of the order in Paris; and after his return to Ireland, was appointed by King James II, one of his preachers.

Upon the misfortune of this Prince (as Harris' Ware's p. 94 says) he went to London, where several of the nobility thought him a well qualified person to commit the care and education of their children to him, whom he attended in their travels abroad. He returned to Dublin about the year 1727, and in the following year was appointed Provincial of his order; in execution of which office he died, in Bridge Street, (no doubt near his Convent in John Street,) on the 14th of November, 1739, and was interred in St. James's Church Yard, James's Street.

He published the following treatises: "The Infallibility of the Catholic Church:" London. "The Life of St. Augustine, Bishop of Hippo:" Dublin, 8vo.: and no doubt many other works of which we have no record.

It is right to mention that in the library attached to the present Convent of this order, in John Street, there are nearly one hundred volumes in manuscript on moral and dogmatic Theology, either original, or translations from eminent foreign Theologians, evidently written about this period, by Irish members of this order.

Father Augustine Higgins, O.S.A., a member of the Irish Province, born about 1680, and after joining the order, and been priested about 1710, was made Bachelor of Theology. He was an assistant to the first Prior (Rev. Father Xaverius Vattete,) of the Convent of St. Matthew, in Merulana Urbis, granted in 1739 at the prayer of King James III by Pope Clement XII, for the benefit of the Irish branch of the order.

As the Apostolical roll in form of a Brief on this occasion, shows the solicitude of the King and of the great Pope for the promotion of this order, we here insert it:—

"*Copia Litterarum Apostolicarum in forma Brevis Quarum Vigore Clemens Papa XII, conventum S. Mathæi in Merulana Urbis, in Collegium erexit, atque Procinciæ Hibernia Ords. Eremitarum S. Augustini univit, et incorporavit, Anno Domini* 1739.

Dilecto Filio moderno, et pro tempore existenti Generali Ords. Fratrum Eremitarum S. Augustini.

"CLEMENS PAPA XII,

Dilecte fili salutem, et Apostolicam Benedictionem.

Aspera Temporum conditio, quæ alias ingentem Apostolicæ huic S. Sedi pro universis Angliæ, Scotiæ, et Hiberniæ Christifidelibus, ac potissimum Religiosis Viris sollicitudinem ingessit, præsens certe, et majus pro Dilectis Filiis Fratribus Ords. Eremitarum S. Augustini Provinciæ Hiberniæ præsidium a nobis deposcit, et eximia Vota, ac Preces Charissimi in Christo Filii nostri Jacobi magnæ Britanniæ Regis Illustris, qui licet a Regnorum suorum possessione ob sinceram invictamque orthodoxæ Fidei Confessionem ex terris, et Exul, ac bonis omnibus expoliatus, ad eamdem tamen Catholicam Fidem ibidem pro viribus fovendam, provehendamque assiduus auctor, ac Patronus præcipuus advigilat, ut supremas Aplicæ Charitatis, et Providentiæ nostræ, quantum cum Dno possumus, partes eosdem Fratres Provinciæ Hiberniæ juvandi, ijsdemque opem ferendi demus, deferamusque, nos plane compellunt. Quoniam autem, sicut accepimus, Sixtus PP. IV, Prædecessor noster, cessione Prioratus S. Mathæi in merulana de urbe nuncupati, qui ords. Cruciferorum jamdudum suppressi, atque extincti asserebatur fuisse, et in commendam dari consueverat a tunc existenti ejusdem Prioratus Commendatario Paulo de Urbe Ords. fratrum Erem: præfatorum uno ex minoribus Pænitentiarijs in Basilica Principis Apostolorum, et cappellano ejusdem Sixti Prædecessoris in ipsius manibus sponte

factá et ab ipso Sixto Prædecessore admissa, eundem Prioratum, et conventum Sacristiæ Domus eorumdem Fratrum de Urbe præfata per suas sub plumbo desuper expeditas Litteras, quarum initium est: Etsi Romanus Pontifex &c pridie Idus Augusti anno Incarnationis Dominicæ, 1457. "Pontificatus sui Anno VI, perpetuo univit, annexuit et incorporavit. Prioratum vero hujusmodi sic unitum, annexum, et incorporatum possidentibus Fratribus præfatis cum ob inopiam redditnum, et Eleemosinarum tenuitatem ali, et sustentari minimé possent tot Religiosi, quotad peragendum rité Divinum cultum, et Regularia munia erant necessarij inter cæteros Conventus, monasteria, aliasque Religiosas Domus quorumcumqué Ordinum, et institutorum, ipsum quoqué Conventum S. Mathæi perpetuo extinxit, suppressit, et abolevit per alias suas sub plumbo pariter expeditas Litteras, quarum exordium est: Instauranda Regularis Disciplinæ opus, &c.

"Innocentius X, rec: mem: pariter Prædecessor noster Idibus Octobris anno incarnationis Dominicæ 1652, Pontificatús sui anno. 9, subindé paulló post Alexander VII, fel: itidem rec: Prædecessor noster Fratribus ejusdem Ords. Eremitarum ex Provincia Hiberniæ inter alios sub Cromwellis Tirannide ad hanc Almam Urbem semper tutum omnium Orthodoxæ Fidei cultorum portum confugientibus, eundem Prioratum, seu conventum cum omnibus, et singulis redditibus, et bonis tunc instructum se assignasse primum anno 1656, significandum tunc existenti Priori Generali ords. præfati, deinde per Decretum Congregs. particularis a se deputatæ editum die 28 Septembris anno 1658, confirmandum mandavit, hac adjecta conditione, ne laudati Religiosi Hiberniæ pauciores, quam quinque, viz: Prior, Vicarius, et saltem alij tres Sacerdotes ibi perpetuo habitarent. Quam quidem conditionem, cum ob redditnum, et eleemosinarum tenuitatem tunc temporis nec adimpletam, neque adimpleri posse pers-

pexisset, idem Alexander. Prodecessor, et Fratres Conventus S. Mariæ novellæ nuncupati dicti ords. Congregationis Perusinæ intra mænia Civitatis commorantes, quod monialibus S. Benedicti extra mænia existentibus, ne ingruente tunc bello, periculis, expositæ essent, eundem Conventum et Ecclesiam S. Mariæ novellæ prafatæ Apostolica authoritate cessissent, fuisse ad antedictum monialium prædictarum extra mænia positum Conventum S. Benedicti translatos, ac propterea ibi sine clausura, et non sine gravi observantiæ Regularis detrimento degentes, alio etiam præter memoratum S. Benedicti Conventum, et Ecclesiam monialium præfatarum extra mœnia Civitatis Perusinæ existentes ad divini cultus augmentum, et Regularis Disciplinæ instaurationem opportuno Conventu, et Ecclesia donandos esse intellexisset, ijsdem Fratribus congregationis Perusinæ Ecclesiam, et conventum præfatos S. Mathæi in Merulana de Urbe una cum eorum bonis, redditibus, obventionibus, proventibus, membris, pertinentijs, ac juribus universis, tam præsentibus, quam futuris univit annexuit, et incorporavit, et alias, pro ut in ipsius Alex. Prædecessoris in simili forma Brevis Litteris die 26 Martij 1661, Pontificatus sui anno VI, desuper expeditis uberius continetur: nos igitur non solum hæc omnia serio expendimus, verum etiam considerantes Statum eorumdem Fratrum Provinciæ Hiberniæ, in eam sententiam devenimus, ut ijsdem Fratribus aliquem conventum, seu Domum hujus Almæ Urbis, ad effectum ut aliquot juxta inferius statuenda juniores fratres ejusdem Provinciæ Hiberniæ sub vigilanti, et immediato Prioris Generalis ordinis prædicti regimine, ac inspectione sedulam Doctrinarum Studijs operam navarent, opportunam destinaremus, nec aliam ob causam, quam ut ijsdem omnino doctrinarum studijs instructi, in eadem morum consuetudine formati, ab ijsdem indigenis magistris edocti, sub ijsdem Superioribus viventes, atque ad

animas Fratrum suorum in Patria positorum lucrandas seinvicem adhortantes, et collaborantes, quem in similibus Collegiis instituti Religiosi viri uberem nationibus suis afferre pergunt fructum, ipsi quoque deinceps uberiorem in Hibernia producere possint. Huc etiam Vota, et preces ipsius Jacobi Regis tendunt; nec inter cæteros sane Fratrum ords. Erem. S. Augustini præfatorum hujus Almæ Urbis Conventus opportuniorem, commodioremque alium reperire potuimus, quam memoratum Conventum S. Mathæi in merulana, quippe qui non solum ejusdem ords. et alias adhujusmodi effectum, ut præfertur, assignatus, a Populi turbis dissitus, ac Dilectorum pariter filiorum Fratrum ords. Prædicatorum nuncupatorum Popularium suorum sæpedictæ Provinciæ Hiberniæ Conventibus alteri S. Clementis, alteri SS. Sixti, et Dominici nuncupatis proximus existit; Hinc est, quod Nos enixis memorati Regis Supplicationibus, quantum cum Domino possumus, obsecundare cupientes, et Fratres præfatos Provinciæ Hiberniæ amplioribus gratiæ favoribus prosequi volentes, eorumque singulares personas a quibusvis Excommunicationis, Suspensionis, et Interdicti, aliisque Ecclesiasticis Sententijs, Censuris, et Pænis a Jure, vel ab Homine quavis occasione vel Causa, si quibus quomodolibet innodatæ existunt, ad effectum presentium, duntaxat consequendum, harum serie absolventes, et absolutas fore censentes, motu proprio, et ex certa scientia, et matura deliberatione nostris deque Apostolicæ potestatis plenitudine, discretioni tuæ, de cujus fide, Prudentia, dexteritate, rerumque agendarum peritia plurimum in Dno confidimus, per presentes committimus, et mandamus, ut supradictum conventum S. Mathæi in Merulana de Urbe præfata, illiusque Ecclesiam, Domum, Suppellectilia, nec non quæcunque bona mobilia, et immobilia cujuscunque conditionis ac membra, Jura, pertinentias, et onera quæcunque dicto Conventui de præsenti annexa, et connexa

supradictis Fratribus dicti ords. Congregs. Perusinæ separes, disjungas, et segreges, ac conventum, Ecclesiam, Domum, Supellectilia, ac bona, membra, jura, pertinentias, et onera præfata sic seperata, disjuncta, et segregata a congregatione hujusmodi, modernis, et pro tempore existentibus Fratribus dicti ordinis Provinciæ Hiberniæ unias, conjungas, adnectes, et incorpores, dictumque Conventum sic unitum, conjunctum, adnexum, et incorporatum in Collegium Studiorum motu, scientia, et Potestatis plenitudine paribus erigas, constituas, et declares. Porro ut hæc Apostolicæ Providentiæ, et Pontificiæ Benignitatis a nobis inita ratio ad aptatum exitum quantocius perducatur, et speratam utilitatem Provinciæ Hiberniæ præfatæ importandam perpetuo stabilis, perseverans proferat, sequentia Capitula perpetuis futuris temporibus omnino observanda motu, scientia, et potestatis plenitudine paribus statuas, principias, et mandes.

"I.—Ad realem ejusdem Conventus S. Mathæi. omniumque bonorum, mobilium, sive immobilium, Jurium, aliorumque ad conventum ipsum, et Ecclesiam quorumcunque et quomodocumque actu pertinentium possessionem, incorporationemque reipsa Fratribus Provinciæ Hiberniæ præfatæ dandam, tradendamque, Te ad præfatum conventum conferens, dilectum pariter Filium Augustinum Higgins Fratrem expresse professum, et Baccalaureum ejusdem ords. in realem, et actualem Conventus præfati et omnium, ut præfertur, bonorum possessionem, et incorporationem, nomine eorumdem Fratrum Provinciæ Hiberniæ præfatæ immittas, quo facto, Inventarium omnium bonorum, sive mobilium, sive immobilium diligentissime inter Dilectum itidem Filium modernum Conventus præfati Priorem, et ipsum Augustinium Higgins, Te præsente, vel alio Religioso Viro per te deputando, conficiendum cures. Hujus inventarij ita confecti, Exemplaria tria fiant, unumquodque manu utriusque, nempe moderni Prioris, et dicti Augus-

tini Higgins subscriptum, tuoque Prioris generalis signo munitum, quorum exemplariorum unum quidem in ejusdem Conventus S. Mathæi, alterum vero in Prioris Generalis, tertium denique in Conventus, sive Domus residentiæ Provincialis Provinciæ Hiberniæ præfatæ respective archiviis asserventur. Interea tota, et integra administratio Conventus præfati, rerumque omnium ad ipsum pertinentium remaneat penes ipsum modernum Priorem Conventus sæpedicti Dilectum Filium Xaverium Valletti Fratrem expresse professum, et Baccalaureum ejusdem ordinis, doneo, et quousque ex Hibernia advenerit Frater quispiam ejusdem ordinis ex præfata Provincia cum Diplomatibus, sive Litteris patentibus Provincialis dictæ Provinciæ Hiberniæ per te, seu successores tuos recognoscendis, approbandis, et confirmandis, atque una secum duxerit sex, aut saltem omnino quaturo Fratres juniores expresse professos Provinciæ præfatæ, eo dumtaxat fine, ut studiorum sive Philosophiæ, sive Theologiæ curriculum in eodem Conventu S. Mathæi inire possint, et non aliter, quocumque prætextu remoto

"II.—Postquam ex Hibernia frater hujusmodi, et una simul alii quatuor, aut sex Fratres studentes, ut præmittitur, ad conventum præfatum advenerint, et per te, seu successores tuos admissi fuerint, statim per eumdem Vallettum modernum et pro tempore existentem priorem dicti conventus transferatur administratio in ipsum fratrem ex Hibernia venientem, quem conventus, sive collegij præfati Rectorem nunc pro tunc constituas, et deputes. Quoniam autem Rector ita constitutus, quippe qui alienigena rerum omnium ad conventum hujusmodi pertinentium penitus ignarus existimandus est, ipse Xaverius Valletti sub Syndici, sive æconomi. seu Collectoris nomine in eodem Conventu, etiam ad sui vitam nisi gravissimæ intercesserint causæ, quominus ipse a Te seu successoribus tuis removendus, et alius idoneus, rerumque omnium peri-

tus in ipsius locum subrogandus sit, incorporatus, seu adfiliatus remaneat, habeatque locum juxta Ordinis præfati constitutiones cum omnibus, et singulis honoribus, et facultatibus sibi debitis.

"III.—Porro quemadmodum Conventus præfatus, ob novam fabricam, sive ædificia ibi nuper facta æri alieno ad trium circiter millium monetæ Romanæ Scutorum summam ascendenti obnoxius reperitur, ita præcipias et mandes ut ad tale debitum quantocius dissolvendum tres dumtaxat pro nunc, ut præfertur, de familia in eodem Conventu remanere debeant, nempe Xaverius Valletti, Augustinus Higgins præfati et unus inserviens, sive minister seu famulus Laicus; ipsi vero Xaverio Valletti Priori districte injungas ut quid quid ex omnibus redditibus, proventibus, et obventionibus quibuscumque præter honestas, et consuetas expensas supradictis tribus de familia ibidem commoransibus alendis, manutenendisque necessario faciendas, supererit, illud ad dissolutionem æris alieni præfati fideliter, prudenterque erogetur; De qua quidem æris alieni dissolutione, cæterisque prœmissis Tibi, vel tuis successoribus in forma legitima omnino aperta reddatur ratio; ac propterea Tibi, tuisque Successoribus facultatem tribuimus eamdem rationem, toties quoties opus fuerit, exigendi, atque etiam, quatenus sive negligentia, sive fraus, dolusve malus animadvertatur ipsum removendi, et alium in locum ejusdem subrogandi."

"IV.—Præterea, ut ex hac imminutione familiæ nulla oriatur confusio dilectorum filiorum fratrum, sive fuerint clerici, sive Laici, vel a die emissæ professionis, vel per transitum in eodem Conventu adfiliatorum, atque alibi adfiliandorum, cum generale totius ordinis præfati Capitulum mense Majo proximo venturo benedicente Domino, in Civitate Ariminensi celebrandum sit; capropter eorumdem fratrum, ut præmittitur, alibi adfiliandorum rationem, libertatem, authoritatemque Definitorio Generali relinquimus, ac reservamus.

"V.—Tota sane familia Conventus seu Collegij præfati constare debet ex Fratribus Priore, seu Rectore, Sub-Priore, Syndico, sive Procuratore, duobus lectoribus altero Philosophiæ, Theologiæ altero, sex Studentibus expresse professis ad missiones in ipsa Hibernia habendas destinatis, et necessarijs inservientibus Laicis. Quod si redditus, et Proventus conventus, et Collegij prædicti tot alendis, sustendandisque Fratribus minime satis esse compertum fuerit, tunc plura munia a singulis eorumdem Fratrum exerceri poterunt, videlicet a Rectore, seu Priore munus Lectoris, quemadmodum etiam a sub-Priore, et Syndico, dummodo ad Lectorum officia explenda idonei, a Te seu successoribus tuis prius approbati fuerint studentibus, ut ab injuncto sibi studiorum curriculo minime distrahantur, nulla prorsis officia studijs suis contraria demandentur: Reditibus vero, proventibusque adauctis numerus quoque Juniorum studentium æque adaugeatur, et singula munera a singulis peragantur.

"VI.—Pro Rectore Conventus, seu Collegij hujusmodi unus ex tribus per modernum, et pro tempore existentem Priorem Provincialem, et Diffinitorium Provinciæ prædictæ, matura consideratione prius eligendis (qua super electione facienda, omnis adhibeatur cura et diligentia ut idonei, et pietate, sana doctrina, prudentia, ac dignitate conspicui eligantur,) ac Tibi, tuisque successoribus deinde proponendis per Te, Successoresque tuos semper deputetur, et constituatur, ac per triennium integrum, nisi aliter juxta Constitutiones Ordinis expedire visum fuerit, officio hujusmodi fungatur. Quacunque autem causa Rectorem præfatum sive abesse, sive deficere contigerit, ipsius vices gerat Sub-Prior, nisi Tu, Tuique Successores ob justas, gravissimasque causas alium Fratrem ejusdem ordinis, sed non ejusdem Provinciæ Hiberniæ præficere fortasse censueritis. Vice-Rectoris hujusmodi partes Sub-Prior tamdiu sustineat, donec inceptum triennium

compleatur, quo completo, etiam in injuncto munere preseveret, nisi, et quousque alius ex Provincia Hiberniæ eodem modo, ut præfertur, deputetur, et constituatur. Cæterum quoad reliquos de familia Conventus, et collegij præfati, tota electio, et deputatio semper fiat a Provinciali, et Diffinitorio Provinciæ Hiberniæ, qui omnes cum Diplomatibus, et Litteris patentibus Provincialis, et Diffinitoiji hujusmodi advenientes a Te tuisque Successoribus semper approbentur, et admittantur.

"VII.—Uterque Philosophiæ ac Theologiæ Lector ab ipso Priore Generali Ordinis constituatur, atque Lectori utrique anni, quos Lecturæ hujusmodi in eodem Collegio S. Mathæi quisque eorum insumpserit, omnino valeant ad assecutionem Magisterij, dummodo antequam quisque ad Lecturam hujusmodi promoveatur, consueta ad Lecturam consequendam, examina subierit. Lectura vero hujusmodi, nempe Theologiæ juxta præfatas Ordinis Constitutiones etiam ad quinquennium integrum produci debet. Et si autem Lectores ut præfertur, ex præfata Provincia Hiberniæ esse, atque deinceps ex ijs præsertim Fratribus, qui in eodem S. Mathæi Collegio sedulam navaverint operam, atque idonei ad alios docendos habiti fuerint, eligi debeant, dato tamen quod aliquando quemlibet eorum Lectorum sive viam universæ carnis ingredi, sive aliquo infirmitatis impedimento detineri, tunc ipse Prior Generalis Ordinis, vel Rectorem, sive Sub-Priorem, sive quemlibet alium ejusdem Collegij habilem profecto substituat vel alium cujuscumque Provinciæ extraordinarium deputet pro tempore, et donec juxta superus præscripta Lector Ordinarius munere hujusmodi perfuncturus constituatur. Tempus vero, quo quilibet cujuscumque quam Hiberniæ Provinciæ Lecturam præfatam sustinuerit, illi ad gradum Magisterij (servata tamen Ordinis præfati forma constitutionum,) suffragetur, perinde ac si in aliis Ordinis Conventibus Lecturæ hujusmodi incubuisset.

"VIII.—Juniores Fratres expresse professi Collegium hujusmodi, ut Studiorum curriculum incant, ingressuri, antequam a Priore Generali Ordinis in illud recipiantur, primum Literas attestationis vulgo Testimoniales a Priore Provinciali Provinciæ Hiberniæ, datas, et authenticum de bona indole, honestis moribus, ac pietate, ceterisque juxta Ordinis Constitutiones necessarijs requisitis testimonium continentes deferre teneantur. Deindi Jurejurandum de reditu, quem post integrum octo annorum cursum in studio exactum ad missiones peragendas in Patriam omnino, et sine ulla interposita mora, etiam ad brevissimum tempus faciendo coram Priore Generali præstare cogantur. A Jurejurando hujusmodi, nullo unquam tempore eximi possunt nec cum ipsis Studentibus a quoquam, præterquam a nobis ipsis, et Romano Pontifice pro tempore existente, juxta Apostolicas collegiorum Pontificiorum tum urbis tum aliarum partium pro Missionibus erectorum constitutiones super eodem jurejurando dispensari potest. Priori vero Grali cum congregationis suæ auxilio, eosdem effectis studijs, in Lectores Collegij præfati, prævijs juxta præfatas Constitutiones solitis ordinationibus, deputare liberum, ac licitum sit. Verum hac quoque lecturæ deputatione absoluta, statim ad injunctum ipsis Missionum onus in Patria sustinendum omnino revertantur.

"IX.—Studiorum curriculum in Collegio S. Mathæi explendum, octo annorum spatio terminetur; nimirum per duos quidem Philosophiæ, tres vero Theologiæ Scholasticæ, tres denique in quibus etiam S. Scripturæ Lectio per horam quotidie habeatur, controversijs in Patria præsertim vigentibus annos incumbant. Accuratissime tamen adlaborandum est, ut studia facultatum hujusmodi inutilibus questionibus, et tricis, spinisque omnino careant, sed quæ sanam Doctrinam, Pietatem, Orthodoxæ Fidei Zelum, et fidelem sermonem eos qui contradicunt, et ex adverso sunt rodarguere

potentem contineant, foveant, et confirment. Quibus super studijs conscientia Prioris Generalis, maximopere oneratur.

"X.—Ad consecutionem statutorum juxta Ordinis constitutiones Lectoris, et Baccalaureatus respective graduum, præfati quidem juniores Fratres Provinciæ Hiberniæ, postquam studiorum per integros octo annos confectorum metam attigerint, ac consueta eruditionis pericula subierint; Lectores vero ut præmittitur, deputati ad consequendam Magisterij Lauream, absoluto Lecturæ Theologiæ tempore ac prævio examine ab eodem Priore Generali Ordinis promoveantur.

"XI.—Suprema omnisque auctoritas toties, quoties opus fuerit, visitandi collegium præfatum, delinquentes corrigendi, Decreta ac statuta ad bonum regimen, æconomiam, disciplinamque regularem, et exactum omnium, et singulorum in hisce præsentibus statutorum complementum conducentia præcipue penes Priorem Generalem, deinde ipso Priore Generali vel absente, vel alias quomodolibet impedito, penes Commissarium Generalem esto.

"XII.—Quacumque ex causa evenerit Conventum præfatum sancti Mathæi in collegium ita erectum, et institutum, atque pro Fratribus ejusdem Provinciæ Hiberniæ ad missiones duntaxat ibidem peragendas destinatis assignatum, ipsa Provincia Hibernia intra integrum a data præsentium Literarum biennium, et non amplius, sive non possit, sive nolit pro se ut præmittitur retinere, sive etiam postquam possessione illius adita, exercitia jam præscripta ibidem ad breve, vel longum, vel longissimum tempus facta fuerint, quibuscumque de causis derelinquat, illud nunc pro tunc cum omnibus et singulis bonis, mobilibus et immobilibus, supellectilibus, juribus, cæterisque ad ipsum pertinentibus, tam usque ad hanc diem, quam deinceps per eosdem Provinciæ Hiberniæ Fratres acquisitis, ac debitis, sive debendis ad præfatos Fratres Congregationis Perusinæ

ipso facto, ac sine nova declaratione reversum, unitum annexum, et incorporatum; nec non Fratres, qui de præsenti, ut præfertur, sive a die emissæ Professionis, sive per transitum in eodem S. Mathæi Monasterio adfiliari reperiuntur; inde tenore præsentium ad alia monasteria transferendi, ibidem adfiliandi sunt; nunc pro tunc, etiam tanquam ad primæva jura revertentes, in ipso S. Mathæi Monasterio pari modo adfiliari intelligantur, atque sint. Decernentes easdem præsentes Literas, ac Capitula præinserta, et in eis extenta quæcumque semper firma, valida, et efficacia existere et fore suosque plenarios, et integros effectus sortiri, et obtinere, ac illis ad quos spectat et spectabit in futurum, plenissime suffragari, et ab illis inviolabiliter, et inconcusse observari, sicque in præmissis per quoscumque judices ordinarios, et Delegatos etiam causarum Palatij Apostolici Auditores, ac S. R. E. Cardinales etiam de latere Legatos, et hujus S. Sedis Nuncios, sublata eis et eorum cuilibet quavis aliter judicandi, et interpretandi facultate, et authoritate judicari et definiri debere ac irritum, et insane, si secus super his a quoquam quavis authoritate scienter vel ignoranter contigerit attentari. Non obstantibus nostra, et Cancellariæ Apostolicæ Regulis de Jure quæsito non tollendo, ac Constitutionibus, et ordinationibus Apostolicis nec non Conventus Ordinis, Provinciæ et Congregationis hujusmodi, etiam juramento, Confirmatione Apostolica vel quavis firmitate alia roboratis, Statutis, et consuetudinibus; privilegijs quoque Indultis, et Literis Apostolicis in contrarium præmissorum quomodolibet concessis confirmatis, et innovatis. Quibus omnibus et singulis illorum tenore præsentium pro plene, et sufficienter expressis ac de verbo ad verbum insertis habentes, illis alias in suo robore permansuris, ad præmissorum effectum hac vice duntaxat specialiter, et expresse derogamus cæterisque contrariis quibuscumque. Volumus autem, ut earumdem præsentium

Literarum transumptis, seu exemplis etiam impressis manu alicujus Notarij publici subscriptis, et sigillo Personæ in Ecclesiastica dignitate constitutæ munitis, eadem prorsus Fides in judicio, et extra illud adhibeatur, quæ adhiberetur ipsis præsentibus si forent exhibitæ, vel ostensæ. Datum Romæ apud Sanctum Mariam Majorem sub Annulo Piscatoris die. 2. Martij 1739. Pontificatus nostri anno nono.

"DOMINICUS CARDINALIS PASSIONEUS."

We have now before us "An Inventory of the property and revenue belonging to this House and the religious after the first French revolution, but regret its length (fourteen pages) prevents its insertion in our limited space.

In the "Hibernia Dominicana," I find the names of various Augustinian fathers, in Ireland, which I mention in the order of their time. In the contested question of "The Remonstrance," so much raised by Father Walsh, and supported by so many of his order, I find only the two following Augustinian Fathers of that time named by Father Walsh in his notes, and in many cases most objectionable work:

REV. FATHER HENRY GIBBONS, O.S.A., Ord. Conf. and Preacher, living in 1666, and for some years later.

REV. FATHER M'KENNA, O.S.A., noted amongst the religious warriors of his time, was born about 1680—We have no detail of his numerous efforts for the good of religion, and the promotion of his order. He died 12th June, 1743, according to this written record:

"M'Kenna ordinis Eremitarum S. Augustini Religionis nec non Conventus Dubliniensis alumni Die 12 Junii, 1743."

FATHER DILLON, O.S.A. an Irish member, born about 1700, studied in Spain, lived there about 43 years, as stated by Father Corban, and died about 1770.

THE VERY REV. FATHER F. J. WHITE, O.S.A., was the compiler of the "Spiritual Treasury of St. Augustine," printed by James Byrne, at the market, house, Thomas-street, in 1755.

He was a very intelligent and exemplary priest, and was cotemporary with the celebrated Most Rev. Dr. Murphy, Archbishop of Dublin, who obtained a Brief against some false propositions in the Montpelier Catechism, in 1725.

FATHER ALEXANDER KENNY, O.S.A. This was an intelligent, pious and eloquent Father of the Dublin house. He was born about 1730, joined the order, about 1750, and was shortly afterwards ordained. He had much wit and erudition, and translated many works; and amongst these "Muratori on Rational Devotion." We believe he either translated or had a part in the translation of the "Morality of St. Augustine." A curious letter to the Rev. Father Francis Hickey in 1786, then in Coalville, near Boyle, mentions the Fathers Kelly and Ryan, "who were to be immediately set at work."

REV. FATHER OLIVER CANTWELL, O.S.A., who is not in the ordinary lists, I find in my "Old lists of Priests," as early as 1733.

THE VERY REV. PETER BUTLER, O.S.A. was a noted Irish member, born in 1728. In July 1765, he was in Bordeaux, as we learn from Father Corban's letter of the following August, being ordained and professed. In his memorandum book of 1776, I find this important entry:

Laid out in Bordeaux for my Convent of Dublin, for Vestments, Chalices, &c. 4069 livres 2 sals, all of which with a grateful and humble heart, I offer to the Lord my God, through my Lord Jesus Christ.

In the same book I find this insertion by this good Father: "Least I should have forgot any particular intention that might have been recommended to me, I have said 180 Masses, and I believe several others that I did not exactly put down. Besides which I have said 820 for the same purpose; all which, as I coud not charge myself with knowingly having omitted one, I have in that case, offered for myself and parents and benefactors, and were finished in August 1776.

In a few years after Father Butler came to Ireland, and set about rebuilding or enlarging the convent in John-street. During a part of this time he says, he lived at Mr. M'Dermott's, Thomas-street, where he was in 1780. He was a most active, intelligent religious, and was Prior and Provincial, as appears from our preceding list.

Father Butler was the bosom companion of the great and good Father William Gahan, and on the occasion of his lamented demise he delivered the following Apostolic panegyrical discourse, which deserves the attention of every minister of the altar:

ON THE DEATH OF THE VERY REV. EX-PROVINCIAL FATHER M. PETER BUTLER.

"Rev. and Dearly beloved Brethren,

"How happy is the life, how precious in the sight of the Lord is the death of that faithful servant, whose years, days and moments, whether in public or private, are filled with good works, and whose desires, thoughts and actions are all directed to the honor of his Divine Master, to the edification of his neighbour, and to his own advancement in virtue?

Such I have reason to believe has been the life, and such also, I trust in the mercy of God, has been the death of our worthy Brother, who lately finished his glorious career in the seventy-eighth year of his age, after a tedious illness, which he bore with a heroic patience and with perfect resignation. The loss of so dear a friend, so fervent a Religious, so eminent a preacher, so indefatigable a missionary, so pious, so edifying a minister of the altar, is a suitable affliction and will be severely felt by the numberless multitudes, that flocked with alacrity from every quarter to hear him trumpetting the grand truths of the Gospel with the zeal of an Apostle. But motives of faith must silence the cries of nature, as one of the Fathers of the Church speaks, and should excite in all the subjects of the province an holy emulation to copy after the virtues of his exemplary life.

And really, my dearest brethren, the sublime functions of the Christian priesthood, are formidable to the very Angels themselves, and require transcendant piety, an extraordinary purity and sanctity of life. He alone can instruct others well in the great practical truths of religion, who has learned them by experience and whose heart is penetrated with them, so that he must first begin to preach unto himself and to practice what he would afterwards preach unto others, for nothing is so eloquent or so powerfully persuasive as an edifying, exemplary life. It proves the preacher to be sincere, and stops the mouth of the enemies of truth and virtue. It has a more powerful influence than the most florid discourse, and is the true art and secret to convert souls, to reclaim sinners and to infuse solid virtue into them. Though a preacher should speak the language of men and angels, if he be void of true piety himself, he is no more than a sounding trumpet—if he suffer the fire of charity to be extinguished in his own breast, he will not be able to kindle it in the breasts of others, nor to

infuse into them the virtues with which he himself is unacquainted. Words, as our holy Patriarch observes, are only empty sounds, that tickle the ears and vanish immediately, but examples are claps of thunder, that make their way to the heart and strick with force. Verba Sonant. Exempla tonant." Happy therefore, cries out the same Holy Doctor, happy are the priests, who live up to the sacerdotal character, and enforce by their example what they announce by their words. Nothing in this life is more blessed, as on the contrary nothing is more dismal in the sight of God, nothing more damnable, when they dishonor their character by the irregularity of their lives and scandalize the world by their disorderly conduct. Great is their dignity, says St. Jerome, but great is their ruin. The more exalted their station is, the deeper is their fall. They are designed by Divine Providence to be the salt of the earth and the light of the world; they are the Angels of the Lord of Hosts, as the prophet Malachy speaks; they are the ambassadors of Heaven, and mediators to intercede with God for the sins of both of the living and the dead,and to offer up the tremendous sacrifice in the name of the whole Church. Woe then,to them, if instead of edifying the faithful by the lustre of their virtues, they lead a licentious life, and give bad example themselves. Nothing, according to Saint Gregory, can be more prejudicial to the honor of God, or to the cause of virtue than to see them sinning who ought to restrain sin and reform others. On the last day they will be responsible not only for their own personal sins, but also for the sins and souls of all those, whose gifts they abuse and for whose salvation they are no way solicitous. Their office requires a great soul and much courage, says St. John Chrysostome, and they stand in need of a thousand eyes on every side, that whilst they undertake to convert the world they may not suffer it to pervert themselves. The care of souls, with which

they are entrusted, is the art of arts according to Saint Gregory Nazianzen, and is sufficient to fill them with a holy terror, least through their fault or neglect, others as well as themselves, may happen to perish and to be involved in eternal ruin. If they undertake this awful charge without being equal to it, or for want of applying themselves to reading, recollection and prayer, are deficient in the spiritual knowledge required for directing souls, they resemble as St. John Chrysostome says, an unskilful pilot who rashly undertakes to steer a vessel in a dangerous sea, and thereby drowns both himself and the crew. Hence, St. Gregory says, that the heart of a Priest ought to resemble the Ark of the Old Testament, for as in it were preserved the Tables of the Law with the Rod of Aaron and the heavenly Manna, so in the heart of a good Priest there should be deposited a knowledge of the Holy Scripture, the Rod of discretion and the Manna of sweetness. He ought to unite the prudence of the serpent, with the simplicity of the dove, and being intent only on the greater glory of God, he must apply suitable remedies to every spiritual disorder. Nothing is to daunt his courage in defending the cause of virtue, or to make him dissemble the truth. Zeal for the honor of God and for the salvation of souls ransomed with the blood of his Divine Master, is the peculiar characteristic of a Priest of the Evangelical Law. To co-operate with Jesus Christ in the salvation of these souls is the most divine of all works as one of the Holy Fathers speaks. Nay, St. John Chrysostome does not hesitate to say that to gain one soul over to the Lord is more meritorious than to distribute innumerable riches to the poor. Should we not then deem it our crown and our joy to labour in rescuing sinners from the jaws of hell, and in peopling the kingdom of Heaven with their souls? Should we not fly with cheerfulness to the practice of every spiritual work of mercy? They who like the

slothful servant in the Gospel, bury the talents, with which benign Providence has endowed them for the good of others, and who over fond of their own ease and convenience, lead an indolent, inactive life, and trifle away their precious hours in dissipation and idle amusements, whilst thousands of souls might be easily converted by their means, will be accountable on the last day as St. Gregory teaches, for the crimes of others which they might and ought to have prevented, and for as many souls as they might have converted and saved by appearing in public and discharging their ministerial duties with fervor and zeal. It is true indeed, there are snares and illusions to be dreaded, even in the exercise of zeal itself. True zeal is always prudent, pure and disinterested; it despises the applause of men and is insensible to their praises and censures. It seeks only to please God and to plant his love in all hearts: it speaks to the heart and with the language of the heart. It is actuated by the fire of charity, which animated the Apostolic Missionaries of former ages, and with which we must also be animated, if we expect like them to bring in a considerable harvest of souls to the Lord; for as the Christian Poet expresses it: "ardeat Orator, qui vult accendere Plebem."

"When charity calls us abroad to save our neighbour in spiritual functions, and whilst we are vigilant and active in discharging every exterior duty, we owe the public, we are to remember that the care of our own souls and the regulation of our interior is our first and most essential obligation, and therefore, we must reserve sufficient time and leisure for private devotion and recollection, in order to nourish the spirit of piety in our souls, and to feed the sacred fire of Charity both night and day on the altar of our hearts. Without this precaution, the most active zeal will be only superficial. It shall be as with the people, so with the priest. The spirit of piety will be soon drained in our hearts; the

contagion of the world, with which we are obliged to converse, will be insensibly contracted by too great a familiarity with it, and we shall be in danger of losing in the world-to-come the fruit of all pains we take in this world."

The learned and exemplary Archbishop of Dublin, the Most Rev. Dr. Carpenter, during the administration of Father Butler, honored this order with his special patronage. The following are extracts from his letter on the subject:—

"Joannes Dei et aplicæ sedis gratia archiepus Dublins. et Hyberniæ Primas omnibus presentes Litteras inspecturis salutem in Domino sempiternam. Notum facimus et attestamur venerabilem et Revdum. admodum patrem magistrum fratrem Petrum Butler, sacri ordinis Eremitarum St. Augustini, Nobis optime esse notum Illumque esse singulari pietate, devotione, probitate et doctrina preditum; Religionis Catholicæ Apostolicæ Romanæ strenuum Propagatorem esse, in nostra Archidiscesi a pluribus annis missionarium Evangelicum et ut ordinis superiorem quo par est zelo et prudentia laudabiliter ministrasse. Quapropter meritorum suorum intuitu Eidem Rev. Patri præsentes litteras Testimoniales et commendatitias concessimus quibus Illum omnibus et singulis Reverendissimis D. D. Archiepiscopis, Episcopis cæterisque Ecclesiarum Prælatis ad quos ipsum declinare contigerit enixe in Domino commendamus ut eum in itinere et alibi ubi convenerit benigne excipiant et humaniter admittant et tractent. Datum Dublinii sub manu sigilloque nostris die septima mensis Januarij anno Domini millesimo septingentessimo quadragesimo octavo.

"Joannes Archipus. Dublins.

" et Hybc. Prims."

FATHER JOHN CORBAN, was an active member, born about 1740. The following is from the original copy of his letter dated at Rome, 31st August 1765, directed to Mr. Michael O'Connor, Grocer in Thomas-street, Dublin, to be forwarded to Mr. George Vaughan, Dublin, or rather (so covered owing to those persecuting times,) for the Very Rev. George Vaughan, then in the Augustinian convent, John-street:—

"VERY REV. SIR,

"By receiving from the Rev. Fr. Mr. Butler, then ye 17th of July in Bordeaux, a letter with an enclosed postulation of mastership for the Very Rev. Father Francis Hicky, to which letter was added a paragraph for the Very Rev. Father Assistent of France, praying his help in getting this pattent soon, and cheap; which he procured the 17th inst, and came to my hands ye 25th; I say by the reception of sd. letter, I have an occasion of renewing my kindest and most humble respects to yr. Very Rev. P. at present, as the direction of sd. Pattent, according to Mr. Butler, was to be made to yr. Revce. which emboldened me to take this freedom; but as sd. Rev. Fr. Assistent did not spake to the Genl. about the expences, I flatter myself the expences of those pattents to be the same with all the rest that were procured in my time; it is true that the Assistent told me there should be nothing paid for em, but when I enquired how the Genl. forgave the usual tax, he answered, by speaking nothing at all about it. I told him that he never spoke to me either, only the first time, still the usual tax was remitted him from Ireland for every pattent, and believed the same should be done at present, he told me not, because he w'd spake to him again about it; another day I returned for the answer, and told me he thought it better to lave it so. The whole I subministrate to yr. V. R. P. as clearly as time permits me, and let y. Revce. judge

if we are to treat the Genl. in the circumstances we are in at present after this manner, so begg you'll take it to consideration. Some days ago, one Fr. Dillon of our order, that studied in Spain, and lived there about 43 years, came from France to this city for his health's sake: he is troubled as far as I know with the convulsions of the bowels; he lives at St. Augustin's. Tomorrow the Bishop of Frascati goes to his Dioces, at Frascati where he'll remain until next Octber. I'll write by next post to Fr. Mr. Talbot, and if anything else occurs shall let him know of it. All our students and novices are well, and salute Yr. V. R. P. most affectionately as does Fr. Miles; Fr. Mr. Kelly is ready to answer any call that can be made upon him either by Mr. Lawson, or Mrs. Edgeworth. Our vinyard promises nothing extraordinary this year, on account of the continual rains and foggs of this season. Nothing else occurring, I remain with all felial love and esteem V. R. Sir, Yr. Most hble. and Obt. Servant,

"Br. John Corban."

"Rome, August ye 31st, 1763."

The Very Rev. William Gahan, O.S.A. This eminent ecclesiastic was in every sense a great man, great in piety, labor, and talent—great in the beginning, in his life, and in his end!

William Gahan, the remarkable subject of this memoir, was born in the parish of Saint Nicholas, in the city of Dublin, on the 5th of June, 1732, (not as Brennan says 1730), and was baptised on the 7th of said month, in the same parish. After receiving the elements of education, being early disposed for a religious life, he commenced his novitiate on the 12th of September, 1748, and made his profession, as a member of the holy order of St. Augustine, on the 18th September, 1749.

Shortly after this, the pious William left his native land, and proceeded to the University of Louvain, where he commenced his ecclesiastical studies, on the 1st June, 1750, and received the sacred order of priesthood on the 25th May, 1755.

As we learn from his own testimony, on the celebrated trial to which we shall more particularly allude hereafter, that he was "a doctor in divinity," a title, unattended with any temporal emolument, it must have been about 1754 that he took out his degrees as such.

On the 23rd September, 1761, Dr. Gahan returned to Ireland, and for some years acted as an humble and zealous Catholic curate.

The state of Ireland, at this period, afforded a prospect calculated to awaken the hopes and exertions of the people: the dawn of religious liberty began to appear, while those places of Catholic worship, so long subjected to the intolerance of the times, were now permitted to remain undisturbed, and were frequented with safety. In the metropolis, however, the supply of the parochial clergy was extremely limited, a circumstance which induced Dr. Gahan to accede to the wishes of his Archbishop, the Most Rev. John Linegar, and undertake the arduous duties of a curate in the parish of St. Paul, in the city of Dublin. After a period of three years spent in the discharge of those duties, in 1764, he retired to the convent of his order in St. John street, Dublin, where he commenced a new career of labors, and completed those inimitable works which remain to this day, so many memorials of his talents and piety. That which gave real efficacy to the preaching of Dr Gahan, and in which the merits of his excellent discourses may be said principally to consist, was their universal practicability—their adaptation to every state of life; to which must be added his own disinterested and truly apostolic example.

The great characteristic virtues of the Gospel—those of humility, of mortification, and of brotherly love, were all nobly exemplified in his own private and public character—he sought for the salvation of his hearers and not for their empty applause, and his discourses were distinguished rather for unction and solidity, than for any studied ostentatiousness of sentiment or frivolous display of words.

His piety, zeal, and learning soon conspired to render his name venerable to Protestants as well as Catholics. His virtues and manners particularly struck Lord Dunboyne, who, to gain possession of the family estate, (which the atrocious penal laws otherwise would deprive him of,) became an apostate from the religion of his forefathers, and read his recantation in the parish church of Clonmel, 19th August, 1787. Faith, as well as humility and other virtues depends not on the strength of man; these are gifts from God—they may be lost, and actually have been lost by some of the greatest men. Lord Dunboyne apparently persevered in his wretched course, until he had at length, in May, 1800, found himself placed on the bed of death. During the course of that month, the Most Rev. Dr. Troy received two letters from Lord Dunboyne through the medium of his attending physician, Dr. Purcell, in one of which was enclosed a letter to the Pope, expressive of contrition for the act he had committed, and requesting to be received into the bosom of the Catholic church. This enclosure Dr. Troy accordingly forwarded to Rome; but finding Lord Dunboyne's illness would admit of no delay, he directed Dr. Gahan to proceed to Dunboyne Castle and comply with the wishes of the dying prelate. It was during this illness also that Lord Dunboyne thought proper to bequeath his estate in the county of Meath to the trustees of the College of Maynooth, leaving in the mean time another estate which he possessed in the county Tip-

perary to his sister and heir at law, Catherine O'Brien Butler. This bequest of Lord Dunboyne amounted to £1,000 per annum; Lady Dunboyne, however, having contested the legacy, the trustees, in virtue of an act of Parliament made specifically for the occasion, entered into a compromise with her for one-half that sum; which annual income is now the permanent property of the college. In 1813, through the influence of Vesey Fitzgerald, then Chancellor of the Irish Exchequer and member for the county of Clare, a sum of £700 per annum was obtained as an addition to the original grant of the college. This sum together with the Dunboyne annuity is made applicable to the maintenance of an institute the most interesting and invaluable; and generally known under the denomination of the "Dunboyne Establishment." It consists of a certain number of members selected from among the most distinguished students, and who have completed the ordinary course of studies in the college; while their time is devoted to the study of an extended course of theology, ecclesiastical history, canon law, the Hebrew language and the composition of dissertations on important ecclesiastical subjects. This establishment, from which the church of Ireland and the social prosperity of the nation must derive incalculable benefit, is at present placed under the superintendance of that excellent and learned ecclesiastic, the Very Rev. Dr. O'Hanlon.

Dr. Gahan had become familiar with Lord Dunboyne about 1783, and visited him at his country seat in Monkstown, near Cork, when he favored him with his friendship, and, as himself declared, placed great confidence in him.

Dr. Gahan informs us, that he "consulted Lord Dunboyne on the subject of his intended travels, and carried on an epistolary correspondence with him for some time."

In 1786, Dr. Gahan accordingly made a tour through England, France, and Italy. There is an interesting account of this tour extant, amongst his writings, which is hoped will be published for the gratification of the curious, and for the edification of the faithful.

In a letter, dated New John-street, Dublin, 31st September, 1787, after his return to Ireland, which the present writer has published in his "Miracles Defended," (p. 43,) the venerable Dr. Gahan informs Mr. Higginbotham, a Protestant whom he had converted, that he had made a most critical inquiry into the miracles performed at the tomb of the holy B.J. Labre, and found the utmost satisfaction as to their truth and authenticity.

In addition to all the works published, and to the sermon, registry, letters, and other documents given in this collection, or referred to, Dr. Gahan's "Account of his travels from Dublin to Rome and back in 1786," (now in our possession,) presents much interesting matter in a small compass.

If this work were printed, with a similar epitome of "Eustace's Classical Tour," (free of errors,) in 1802; of "Dr. Donovan's Rome," and "Dr. Miley's works on Rome and the Popes," the whole would afford a curious tripartite view of the Eternal City at those different periods, and under different aspects.

In May, 1800, Dr Gahan, under the direction of his archbishop, Dr. Troy, visited Lord Dunboyne in his last illness, at his own particular desire, and reconciled him to the Catholic faith.

Notwithstanding that Dr. Troy had given directions to dissuade the Lord from alienating his landed property from his family, yet, having taking the advice of professional men, he devised and bequeathed the Dunboyne estate to the trustees of Maynooth College, without doing injury to the heir at law and family, by willing unto them one of the two estates he was in possession of.

In December 1801, the lessee of Catherine O'Brien Butler, as plaintiff and heir at law, commenced a suit against the Rev. A. Dunn, secretary to the Roman Catholic College, Maynooth, as defendant, in order to set aside the bequest of the said Lord Dunboyne, upon the ground that "a person relapsing into Popery from the Protestant religion was deprived of the benefit of the laws made in favor of Roman Catholics, and was of course under the old Popery (penal) laws, incable of making a will of landed property." As the principal thing required was to prove that Lord Dunboyne really "relapsed into Popery," a servant maid was brought forward as a chief witness to prove that the Rev. Dr. Gahan had frequently visited the deceased lord in his last illness, and had administered to him the holy sacraments of the Catholic Church. Dr. Gahan underwent six painful examinations concerning that cause, when he objected, on conscientious grounds, to answer all questions that might be put to him, as some of those might require him to declare what he was bound conscientiously not to utter! On the 24th August, 1802, at the assizes of Trim, a formal trial took place to establish "an ejectment on the title brought for the recovery of the lands so bequeathed to the trustees of Maynooth College." The form of the oath tendered to Dr. Gahan was changed from the ordinary one, and was put in the unobjectionable words: "The evidence you will give shall be the truth, &c." which made his mind quiet. To all the questions concerning the acquaintance he had with Lord Dunboyne, and the visits he paid him, Dr. Gahan answered distinctly; but when pressed to declare "if he knew did Lord Dunboyne die in the communion of the Roman Catholic Church," he said, that abstracting from his situation as a Roman Catholic clergyman, he did not know; that if in his clerical capacity he knew any thing of the matter, he was not at liberty to

disclose knowledge so confidently received, nor thus to break faith with a Protestant, or a person differing from him in religion, as had been scandalously charged upon Catholics; that such a breach of sacerdotal trust, would be highly criminal in the sight of God and man, would degrade his priestly character, render the sacred ministry of the gospel odious and contemptible, give public scandal to the faithful, and be an open violation of the rules of Christian charity. Finally, as Lord Kilwarden gave it as his opinion, that by not answering that question, he was guilty of a contempt of court, Dr. Gahan positively disavowed the charge of any such contempt, but still persisted in refusing to reveal the secrets confided to him, "and declared that he would rather lay down his head on a block and forfeit his life like old Eleazer, (2 *Maccab.* vi.) than do what to him appeared to be dishonorable, irreligious, immoral, and scandalous in the extreme." After this the judge acting on the letter of the law, found the doctor guilty of a contempt of court, and sentenced him to one week's confinement in the gaol of Trim, to which with a peaceful mind and settled conscience he proceeded, but as the jury on a separate issue sent to them, found that Lord Dunboyne had died a Catholic, the judge decided that as the Plaintiff did not suffer from Dr. Gahan's refusal to answer the particular question stated, and had acted from principle and not from disrespect to the court, he was ordered immediately to be discharged.

"Tuesday Morning.

"My Dear Sir,

"I have just read your letter of this date and its enclosed. You could not, I think, have answered Mr. Crawford in more forcible or proper terms. I shall endeavour to see Mr. Bellew this morning, and will let you know what he thinks on

the subject, in the course of the day: meantime I pray God to assist you, and strengthen the firmness you have displayed in the discharge of your duty The consciousness of acting righteously will, I trust, support you, and afford you consolation which the world cannot bestow. *Dignus habitus es pro Christo Contumeliam pati.* The apostles rejoiced on similar occasions. Your situation when viewed by the eye of a true Christian is rather enviable than pitiable.

"I am with sincere regard and esteem,

"My dear Sir,

"Sincerely yours,

"✠ J. T. TROY."

The venerable Gahan having thus magnanimously discharged a solemn duty to his religion and his God, returned to his Church, and by preaching, writing, and example strengthened the double link of faith and morals. He daily offered at an early hour the most adorable sacrifice of the altar for the living and the dead. "He preached in season and out of season." He was never absent from his confessional whilst a repentant sinner was ready to be reconciled to his God, or whilst a practical Catholic was anxious to be confirmed in virtue. He established a large school for the religious education and support of destitute female orphan children, which has been, under God, the means of preserving thousands from ruin, and establishing them in virtue and happiness. He catechised the young, and instructed the old in the lessons of morality and religion. He was zealous in maintaining "the faith once delivered to the saints," and ardent in supporting the strict rules of the gospel on the ruins of immorality. In fine, his every moment was devoted to improve society, abolish crime, and to establish virtue in the hearts of all men.

Having for fory-nine years discharged with exemplary piety the high and awful duties of the priesthood, and left us in his writings a monument of his wisdom and goodness, he expired on the 6th December, 1804, after an illness of twenty-one days, in the 74th year of his age.

According to our preceding history of the order, the Very Rev. Dr. Gahan was Provincial of his institute, in 1783, and some subsequent years; and also Prior of the convent in John-street from 1770 to 1778; and again from 1803 to the period of his lamented demise. His funeral oration was pronounced by the eloquent Father Molloy of the same convent, and the following *tribute to his memory*, attributed to the same Father, has been much admired:—

A tribute to the Memory of the late Rev. Wm. Gahan, O.S.A. who died at the Chapel-House, St. John-street, Dublin, (after twenty-one days illness,) Dec. 6, 1804.

"In the death of this venerable Champion of the Christian Religion, and bright ornament of the Catholic Church, we may justly repeat with the inspired penman in Revelations, '*Blessed are the dead who die in the Lord;*' —words full of consolation to the mourning friends of his departed virtue. Early baptized into the similitude of his Christ, he eagerly put his hands to the Gospel plough, ever walking in the purity of faith, dead to the corruption of this world, and alive to the hopes of a better.—His lot in this life, let it have been cast on what ground it may, may be truly said, in the language of the Psalmist, to have fallen to him as an incorruptible inheritance.—'*His loins were girt about with truth; he had on the breast-plate of righteousness; he took the shield of faith, and seized on the helmet of salvation.*' Incessant were his labors to remove the wants of his fellow-creatures without distinction, to dispel their ignorance,

amend their hearts, and turn them from the ways of death to the paths of life. He was literally eyes to the blind, feet to the lame, a husband to the widow, and a father to the orphan. With justice then may it be said that at his dying moments, friendship, faith and Christianity, looking on their expiring friend, smiled amidst their tears, and exclaimed in the words of the faithful Simeon: '*Now dost thou dismiss thy servant, O Lord, in peace, according to thy word.*' Away then with all immoderate sorrow for the virtuous dead; why lament that sin, sickness and sorrow, have no longer power over this true Israelite, in whom there was no guile? Why mourn his acceptance with God,—his pardon sealed his admission to those joys which Scripture but half reveals: or, if our tears must fall on this melancholy occasion, let them fall with more propriety for ourselves, who still survive in a corrupted world; let them flow from a heart softened into virtue by the recollection of his example, and endeavouring by a faithful imitation of his virtues to embalm the memory of the illustrious dead."

The following is a list of the works written or translated by the venerable Dr. Gahan:—

1st. "Sermons," which, as the illustrious Dr. Doyle says, "consist of panegyrics of saints, of doctrinal discourses on the great mysteries of Christian faith, of the most earnest and pathetic appeals in favor of the distressed, but principally of moral treatises, by which every class of Christians, in whatever state of life they may be placed, are instructed in their respective duties.

"The great characteristic of Gahan's Sermons is not eloquence in the popular sense of the word; it is usefulness; we nowhere find in them the towering sublimity of a Bossuet, they have not all the captivating unction of a Massillon, they do not superabound in the learning and irresistible force of a Bourdaloue; but they instruct, they reprove, they persuade, by the soli-

dity of the thoughts, by the clearness and simplicity of the style, by the judicious introduction and application of the sacred Scriptures; but, above all, by the piety, sincerity, and zeal of the writer, which they every where display.

"Such are the qualities which have endeared the sermons of the venerable Gahan to the Catholic clergy and laity of Ireland. The former have found in them the finest model of that plain and simple, but correct and useful mode of instruction, which is best adapted to their several congregations.—In Gahan there is nothing conceited, nothing swollen, there is no bombast. He never effects to be beautiful or sublime, though nothing is more beautiful than the plain and earnest manner in which he enforces the practice of the gospel virtues; nothing more sublime than the simple picture which he draws of the baneful effects of vice. He never introduces the figures and fancies of a profane or a poetic imagination; he is content with the apostle to preach from the fulness of his own heart: 'to preach Christ and him crucified,' not in the sublimity of human speech, but in that virtue and power which are bestowed on those who seek not to please men, but to gain their souls to God. These sermons have not been less valued by the laity; because, to them they presented a full and clear, yet compendious view of the doctrine of Christ.—They explained every duty, they inculcated every virtue, they exposed and reproved every vice, they calmly entered into the stores of the memory, or into the recesses of the heart, they analyzed the passions and referred to experience, to examples, and to the word of God for proofs of their effects upon the present and future state of man. There was no where to be found in them, any personal allusions, any bitter reproof of individuals or classes, nothing which could betray a feeling not the fruit of the purest charity, or of the most disinterested zeal."

2nd, "History of the Church," which we have presented to the public, in its fourth edition. This is one of the most edifying pieces of ecclesiastical history ever published; and we trust by continuing it down to the present time, we have, although at a great distance, followed in the path of the pious Dr. Gahan.

3rd, "The Christian's Guide to Heaven; or complete Manual of Catholic Piety." No other prayer book in the English language, has ever met with so much patronage as this. It has been printed in a large and small size, already about fifty times, to the amount of not less than 500,000 copies.

4th, "A short and plain exposition of the Catechism" is decidedly one of the most useful books of the kind ever published. The fifth and best edition of this work is that printed by the Catholic Book Society.

5th, "Catholic Devotion," is a book of pious exercises, rules and duties, very fit for pious Catholics: but particularly for those connected with the holy order of St. Augustine.

6th, "A short and easy method to discern the true Religion from all the Sects, which undeservedly assume that name," is principally taken from the French. It is truly a most simple yet convincing book, and ought to be republished and extensively circulated.

7th, "Youth instructed in the grounds of the Christian religion," may be considered an introduction to the former work, and is truly an excellent performance. It presents an admirable antidote to the poison of infidel philosophy and modern impiety.

8th, "The Travels in England, France, and Italy," with many valuable letters on several occasions, have never been printed. It would be highly gratifying to men of taste and letters to have them published!

9th, "The Devout Communicant," originally by Fr. Baker, was revised and enlarged by Dr. Gahan.

10th, He translated the admirable "Spiritual Retreat," from the French of the eloquent Bourdaloue.

11th, "History of the Old and New Testament." This work, being an abridgment of Reeve's translation from the French of Royamount, is admirably calculated to improve youth, and to answer as a useful introduction to the perusal of the sacred Scriptures. It is used in almost every Catholic school, and has run into innumerable editions.

The Rev. Dr. Gahan revised and prepared for the press many catholic books written by others, such as "Moronys Sermons and Exhortations," the "Morality of Saint Augustine," &c. &c.

The Rev. James Gahan, the active curate of St. Mary's church, then in Liffey-street, was his brother.

The Rev. Denis Gahan, O.S.A., nephew to the celebrated Very Rev. Dr. William Gahan, was born in 1760. According to Dr. Butler, "Br. Denis Gahan, received the habit from Fr. Walsh, Provincial, Friday, July 17, 1778, for Dublin. For many years he acted as Curate in St. Catherine's, Meath street, and died 24th September, 1830, aged seventy.

Dr. Butler adds: "Brs. Thady and James O'Flynn, received by Fr. Hickey, August 18, 1778, for Screen.

"Tuesday the same day and by the same, Br. Christopher Boyle, for Dublin."

Father Francis Hickey, O.S.A., was an able and active member of the Dublin community. He was born about 1746, and when duly educated joined the order and was ordained priest.

When he came into office about 1780, he found it necessary to collect the scattered portions of the property of his order.

The barbarity of the penal code, rendered it necessary for the Superior to hand over this property in trust to some respectable Catholic, and also to put an

esquire to the end of his own name, instead of the sacred prefix Rev. or Father. Hence the following form of legal application for the recovery of the property in question:

"Know all men by these presents, that I Francis Hickey of the city of Dublin, gentleman, doth hereby demand, and claim off and from James Gibney, of the town of Navan, in the county of Meath, merchant, five plated vessels, that were delegated for a pious use, and which were deposited in his hands by Augustine Teeling, gentleman, deceased, previous to his death; and I do require him not to deliver them up to any person whatsoever but to my order. And I do hereby charge and require the said James Gibney, not to part with or deliver the said five vessels to any other person but to such person as I shall impower to receive the same; they not being any part of the property or effects of the said Augustine Teeling, and on that account none of his relations are in any wise intitled to the same. And I promise to save harmless and keep indemnified, the said James Gibney from any loss or injury he may sustain, in consequence of his agreeing to and complying with this requisition. Given under my hand and seal this 2nd day of March, in the year of our Lord Jesus Christ, one thousand seven hundred and eighty.

"FRANCIS HICKEY."

"Signed, sealed and delivered
in the presence of

"Thomas Kathrens,

"Owen Daly."

REV. FATHER CARPENTER, O.S.A., I find in my old lists as in Dublin, 30th September, 1763, but no further particulars. From the great affection of the

illustrious Dr. Carpenter, Archbishop of Dublin, it is not unlikely he was the brother of this good man.

Rev. Nicholas Molloy, O.S.A., one of the most gifted and eminent preachers of his time, was also a member of this order, and for many years attached to the convent in John street. He was born about 1750; and after joining the order was ordained about 1777. He died in 1810, deeply regretted.

Father Nicholas Molloy was considered, not only by the Catholic journals, but by Protestant reviews of his day, as equal to the great Dean Kirwan as an orator, and in every sense his superior, for the stability of his mind, the solidity of his judgment, and the power of his argument.

In "The Hibernian Magazine" and "Dublin Mirror," he was described as the leading orator of the Catholic church, in Ireland. With a voice powerful, deep, and melodious—action just, graceful and dignified—language correct, classical, elegant, and energetic—his appeals in most cases were forcible, awful, and overwhelming. Beautiful sketches of virtuous education, charity, &c., might be taken from his sermons, if written or properly reported.

He considered the advantage of education, as clearly seen in all classes from the cottage to the throne, and from the highest to the lowest rank. The progress of infamy appears from the illustrious robber, whose crimes effect every rank of society, to the royal ruffian whose midnight rambles destroy the home of families or whose tyranny convulses an empire.

Then he would describe the illustrious idlers who are born like gaudy insects, but to live and to expire. Wicked man who will do nothing but to indulge in vice from the cradle of infancy, to the decrepitude of old age.

His eulogium on virtuous women was as great as it

was just, and as eloquent as it was appropriate. The good wife with sweet temper, mild manners, refined taste, and just judgment, might be called a kind of household divinity, softening and refining all the rude passions of man, truly created to the image of God, and in her plastic nature "little less than angel," she was destined to avenge Eve's wrong and trample on the head of the infernal serpent, like the conqueror of Holofernes, stopping the march of tyranny, as an angel of mercy at the couch of disease and death, acting as man's guide, his hope, and his consolation.

As we intend to print apart in a separate tract, as a sample of Father Molloy's eloquence, a beautiful sermon on the faith and charity of the Irish people, we shall here merely give an extract from his sermon for the female orphan school, John street, shortly after the death of the Very Rev. Dr. Gahan:—

"*Favor is deceitful, and beauty is vain: but the woman that feareth the Lord she shall be praised.*" Prov. c. xxxi, v. 30.

"Once more it has fallen to my lot to appear before a generous public, the exhausted, and at best but feeble advocate of forty distressed innocents, who by your humane exertions for years back, have been saved from temporal, I hope from eternal destruction. Never did I raise my voice within these sacred walls, with more fearful anticipation, than on the present occasion. I feel myself insensibly yielding beneath the burden of my feelings, and in the gloomy prospect that lies before me, scarcely can the eye of benevolence distinguish in the clouded horizon of mercy, the little unfortunates whose cause I am about to plead. Yet convinced I am that in the hallowed cause of humanity, I have no well grounded reason to approach you with diffidence, except to solicit your indulgence to the inadequacy of my powers; but certainly not to enlist your passions on the side of mercy, when such ample

and repeated testimonies, have been given to surrounding nations, of the patriotism and virtue of our country. But ask these infants here, why I should address you in the melancholy tone of despondency?—the artless tear of sympathy and sorrow that flows down their unfurrowed cheeks, their young hearts bursting with the pangs of anticipated woe, will tell you in eloquent tones, that they once had a father and a protector, but he is now no more. They have lost their best friend, and our Country has been deprived of one of its brightest ornaments. I need not inform the greater part of this congregation, that I allude to our late Venerable Brother in Christ, the Rev. William Gahan—that true Israelite in whom there was no guile: while he lived he was that burning and shining light mentioned by the Prophet Ezechiel, and we all rejoiced to walk in such brightness; but he is gone from us, my children, gone for ever, who on the annual return of this day, gloried in appearing as your venerable advocate in this pulpit, and fired with the zeal of an Elias, would search the frozen hearts of charity, for every string that could be touched with compassion. There are many here the surviving mourners of his departed virtue, who have often beheld this Venerable Champion of Christianity, shivering under the chilling frosts of winter, while he labored to form the young mind to habits of innocence and virtue; often has he been seen carrying the torch of the Gospel within these sacred walls, long before the rising sun blessed the children of the earth with its cheering beams; but he is gone to receive the well earned reward of a life literally spent in doing good. Let us then, my brethren, while we shed the tear of the heart over his ashes, while we embalm the memory of the illustrious dead, let us console ourselves with this pious reflection, the Almighty has declared by the mouth of his Evangelist, that, "Blessed are the dead

who die in the Lord." It is not then surprising, that I should appear before you with fear and trembling, while I stand alone unaided by the zeal and talents of my departed friend and predecessor. Besides, my brethren, the poverty, the barrenness of the subject, intimidates me not a little; I have so often travelled over the ground, that I know not where I shall discover any new avenue which can conduct my generous cause to the finer foldings of your hearts; but let me hope for success. Yes, my brethren, your feelings, your hearts and inclinations are with me on this solemn occasion. I am aware that all are tremblingly alive to the extreme importance of the subject; and I must tell you that I feel strong in the support of such powerful auxiliaries. I come before you then this day, with what humanity, religion, justice, and patriotism exist within the nation at my back, and in front of this great and gigantic alliance, I call on you all in the sacred name of our Jesus, to be charitable according to your means. Recollect it is on the behalf of young females I address you, who from an unfortunate combination of circumstances, are more peculiarly exposed to the ravages of depravity. The infidelity and immorality of the present age, may in a great measure be ascribed to the too great neglect of early education; when the pure and sound maxims of the Gospel have been imbibed in due season, a moral and religious conduct is in general the happy consequence. Early piety, believe me, is the most grateful and acceptable tribute that can be offered at the shrine of Infinite Purity. Youth and innocence, led by the hand of devotion, are those graces which must ever charm and delight; but the blossoms of spring are not only beautiful in themselves, but are also beautiful with greater satisfaction from the prospect with which they flatter us, of ripening into fruit, the tree of wisdom and righteousness, &c."

THE REV. FATHER KELLY, O.S.A., an active member of the community in John-street, Dublin, was born about 1760: of him we have few particulars, except some private letters of importance which we must omit.

FATHER BOYLAN, O.S.A. Of this pious and good man we have little remaining. He was born about 1760, and after joining the order, was ordained about 1790. He was a contemporary of the celebrated Dr. Gahan, and belonged chiefly to the Dublin house. He died on the 24th September, 1821, full of years and merit.

VERY REV. GEORGE STAUNTON, O.S.A., although omitted in nearly all the records, was a very able member of this order and community. He was born about 1768, and after his ordination and profession was charged with the business of his order in many lands.

He was ordained at Galway, in 1792, and was in the hermitage, (private convent) county Roscommon, August 16, 1799. (p. 184)

He soon left Ireland, and was at Philadelphia, U.S. September 21st 1801. Again at Seville, in Spain, November 16th, 1804,—At Cadiz, February 24th 1805—At Gibraltar from March 10th, 1805, until April 2, 1806, where he was indefatigable in his duties, but had to contend with the minions of misrule. He was in Lisbon May 14th, and July 4th, 1807.

He appears to have come to the convent in John street, Dublin, early in 1809.

From the following it appears that Father Staunton was Vicar of the Catholic church of Gibraltar, in 1805:—

"By the Right Honourable the Honourable Henry Edward Fox, General of His Majesty's forces, Colonel

of his tenth Regiment of Infantry, Lieutenant Governor and Commander-in-chief of the town and garrison of Gibraltar:

"I do hereby nominate and appoint the Reverend George Staunton, to succeed to the office of Vicar of the Roman church, tolerated in this garrison, and now vacant by the death of the Reverend Pedro Maria Raymondo.

"I also appoint the Reverend Juan Batista Zino, to be Curate of the said Catholic church, vacant by the death of the Reverend Francisco de Paula Goyera.

"These appointments to take place from the first day of February last, and the Reverend George Staunton will receive the usual pay and allowance granted by government from that date.

"Given under my hand and seal at Gibraltar, this 13th day March, 1805.

"H. E. Fox, Lieut. Governor,
"and Commander-in-chief."

"By Command.

"Thomas Dodd, Secretary."

FATHER TIMOTHY BRODERICK, O. S. A., studied in the college of San-Acacio, in Seville, in 1785.

I have a note attached to another document, which speaks of this Father with respect, but with few of the facts which we always wish to see preserved.

THE RT. REV. DR. DOYLE, O.S.A. We have always felt our incompetency to sketch the life of this great man—great in virtue, in talents, in zeal and learning of every kind.

We can only give in our present limited space a running comment on his life and works, referring to our improved and enlarged volume for ample details.

JAMES DOYLE, the subject of this memoir, was descended from an ancient and most respectable family, residing at Brianstown, in the county of Wexford. He was the youngest of six brothers, born of pious and respected parents (not as is stated in New Ross,) at Donard, a district in the parish of Poulpeasty in the same county, diocess of Ferns, in the year 1786.

The parents of James Doyle appeared to be deeply sensible of the immense value of a religious and genuine system of education, and accordingly gave to their children what fitted them for the most exalted professions.

From the earliest age, James having given proofs of more than ordinary virtues and talents, his natural as well as religious guardians, conceived it to be the will of heaven, that those virtues and talents should be devoted to the altar. They accordingly watched the bent of his inclination and genius, and gave him as good a preliminary education as the country could afford,

Having early imbibed a great desire not only for the Ecclesiastical state, but for a still more perfect life in a religious community, he repaired, in the 18th year of his age, to the Augustinian convent of Grantstown, in the county of Wexford, where having completed his noviciate under the celebrated Father Butler, he made his solemn vows, as a peculiar disciple of the immortal Doctor, St. Augustine. In order to complete his sacred studies, previously to receiving the high order of priesthood, he proceeded, in the spring of 1806, to the great Catholic college of Coimbra, in Portugal, where he entered on his theological course which he continued with brilliant success.

The great trials of allegiance and fidelity, took place whilst Dr. Doyle was student in the College of Coimbra, when Napoleon invaded Portugal and Spain.

Whilst the late venerable Primate Curtis had, at *this time*, displayed heroic fortitude and loyalty, in the Irish

College at Salamanca—Dr. Doyle, (with many of his patriotic countrymen,) then in the College at Coimbra, changed his cap and gown for the helmet and the sword, and was prepared to sacrifice life, as he had suffered incarceration, for what he considered the cause of national peace and religious security, against foreign violence and irreligious warfare.

As the Peninsula, at that time, was overrun by contending armies, it presented a desolate scene, the Colleges in which the youth of Ireland for ages, had met with a kind reception, became deserted, and in 1809, James Doyle, with several other Irish students was obliged to return to his native land. Although very young, his piety and great talents were justly appreciated; and he at once entered the Augustinian College of New Ross; then conducted by the Very Rev. Philip Crane, O.S.A. He here continued as Professor and taught Theology until 1813, in which year he removed to the College of Carlow, with the permission of his superior.

On the day Dr. Doyle entered Carlow College, (then some time established,) after dinner, he joined the president and other clergymen of the house, in the usual walk through the park. The venerable superior, the V. Rev. Dr. Staunton, after detailing the course of studies and order pursued in the College, asked him "what office he would accept in the house?" Dr. Doyle, in that dignified but respectful tone for which he was remarkable, mildly answered: "Any place you please, Sir, from Cordery to Canon Law."

Among the books Dr. Doyle recommended as containing a clear elucidation of the Catholic doctrine, were the "Catechism of the Council of Trent," "Bossuet's Exposition," "Veron's Rule of Faith," and "Holden's Analysis." He also thought much of "Gother's Papist Misrepresented and Represented." He entertained a great opinion of the celebrated "Case Stated" by the Rev. Robert Manning against Lesley, and went

so far as to say, that "he must have written that great work at the foot of the cross, and was inspired by the Holy Ghost to unravel the sophistries, and refute the errors of the enemies of the faith."

It may be said of Dr. Doyle, that, perhaps, there is not on record a more unanimous wish to elect a bishop at so early an age, than there was in his case.

The Right Rev. Dr. Corcoran, bishop of Kildare and Leighlin, after a short illness, died in 1819. On the 27th August, in the same year, the clergy of the diocese met and resolved:—"*No matter whether the successor be of the diocese or not, a Parish Priest or Curate—a Secular or Regular,*" and so elected, *dignissimus*, Professor Doyle of Carlow College, not present, nor known to the majority of the clergy, and only 33 years of age.

The Pope's bull having arrived in about two months, Dr. Doyle was solemnly consecrated bishop, on Sunday the 14th November, 1819, in the cathedral of Carlow, by the late venerable Archbishop of Dublin, the Most Rev. Dr. Troy, assisted by the Most Rev Dr. Murray, Most Rev. Dr. Everard, Right Rev. Dr. Marum and Right Rev. Dr. Keating, and others.

Ardent piety, splendid talents, and superior judgment, were soon manifested by Dr. Doyle in the ecclesiastical government of his diocess.

To reform abuses—advance piety—dispel ignorance—destroy vice—secure confidence—forward education—promote a love of science among his clergy—and to improve in every way the spiritual and temporal condition of his people, were his unceasing objects. The strict duties which he imposed upon his clergy, and the severity with which he visited any who, unmindful of the sanctity of their office, mixed themselves too much in secular affairs, soon procured for him the character of a disciplinarian.

If one thing, however, was more dear to Dr. Doyle's heart than another, it was the religious education of

youth. He regarded the ignorance of the people as the source of almost all their crimes, and considered early culture as the best means of destroying vice and wickedness in the bud. Hence, from the moment he became a bishop, he made it imperative upon his clergy to establish schools, or have them established in every parish, or district, where they were not previously in existence. He proceeded further, in having public libraries established in every parish, from which useful books were circulated amongst all classes who could read, and had them read for such as could not. Societies, which had for their object the instruction of children in the rudiments of the Christian Doctrine, received his special countenance and support. He tells us himself, that "he catechised thousands; that confraternities in his diocess for teaching the Christian Doctrine, and for instructing in Sunday schools, were universal; that after mass the children all attended the catechism; and that before mass, books of instruction were read for all the adults."—*Ecid.* 1825.

Knowing the immense value which convents, nunneries, and monasteries are to religion, and how eminently calculated they are to promote genuine education amongst the poor, who are too often neglected by the proud and wealthy, Dr. Doyle ever gave them his warmest patronage.

It was in the remarkable year 1821, when Napoleon died in exile, when Queen Caroline expired in anguish, and when King George IV. visited Ireland, that Dr. Doyle may be said to have commenced his public career.

In the March of that year, Mr. Plunkett, (afterwards Lord Plunkett,) having introduced a bill into Parliament purporting to be for the removal of Catholic disabilities, it was soon found, that its appendages of boards, Veto and influence to the crown would not only be injurious to religion, but incompatible with political liberty

Whilst Mr. O'Connell had denounced it, in two of the most celebrated of his letters, as a bill of pains and penalties, and the Rev. Richard Hayes, then in England had boldly condemned it, as a libel upon the religion and people of Ireland; the bishops, clergy, and laity in every diocess, parish, and district, petitioned and protested against it.

The clergy of the archdiocess of Dublin, headed by the late Venerable Dr. Troy, assembled in SS. Michael and John's Presbytery, Lower Exchange-street, Dublin, on the 26th March, 1821, condemned the bill as one "that would press upon their order, and upon the essential exercise of the Roman Catholic ministry with great, unnecessary, and injurious severity."

Dr. Doyle attended this meeting, took a great part in the proceedings, concurred in the resolutions, and was called to the chair after Dr. Troy.

On the 6th of April following, Dr. Doyle presided at a meeting of the clergy of the diocess of Kildare and Leighlin, held in the chapel of Carlow College, when the resolutions passed at the Metropolitan Meeting were reiterated against the bill, and against vesting in the crown a negative in the appointment of the Catholic bishops. There was not a diocess, and indeed scarcely a parish in Ireland, which did not join in reprobating the contemplated Veto, boards and pensions, and to this unanimous feeling may be attributed, in a great degree, the final destruction of the entire project, which had for its object the ruin of religion in Ireland.

Although the bill of "pains and penalties" passed the commons, it was thrown out by a majority of 39 in the house of Lords, on the 21st April, 1821.

Dr. Doyle's opposition to the Veto may be further collected from his evidence in 1825, when emancipation was so much expected. When asked "would it be inconsistent with the doctrine or discipline of the Roman Catholic Church, to admit any interference on the part

of the Protestant sovereign of this country in the appointments:" he answered, "It would be inconsistent with the discipline of the Roman Catholic Church to admit in such cases, the interference of a Protestant sovereign in such appointments." *Commons Committee*, page 180.

Dr. Doyle's next literary efforts were against certain mistaken views of Mr. E. Hay and Mr. O'Connell on "Domestic Nomination." Here under the celebrated signature of J.K.L. (James of Kildare and Leighlin,) his letters in the "Dublin Evening Post," threw great light upon that important subject. His next public manifesto was in answer to the unfounded calumnies of the State Bishop, Dr. Magee, in his "Charge" of October 24th, 1822.

This reply produced such an effect, that the Marquis of Wellesley, then for his first time Lord Lieutenant of Ireland, declared that Dr. Magee got "the worst of the fight."

Although it was published in nearly every leading journal, in a few weeks it went through three large editions.

In the beginning of December, 1822, the charge of Dr. Magee appeared in an authorised shape, with copious notes, offensive and defensive.

The "slough of a slavish superstition" was inverted, and the "church without a religion" was transformed into a "church without what he called a religion."

J.K.L. came forth again, in a second letter, dated 10th December, 1822, from Carlow, which covered the establishment with confusion.

Referring to our work for a detailed account of Dr. Doyle's life and works, we must hurry to his lamented demise.

From 1831, his health had gradually declined, but in 1833, he more particularly became a victim to deadly consumption. At the earnest entreaties of his brother prelates and of his physicians he proceeded so far as

Lemington, and some other parts of England, but could not be induced, on account of the responsibility of his office, to go to the Continent.

After some temporary improvement in his health he returned to his diocess, occasionally sojourning in Waterford, Kilkenny, &c. Having felt, however, that his dissolution was fast approaching, he wrote, at the beginning of 1834, a letter to the Most Holy Father, Pope Gregory XVI, for liberty to convene his clergy, in order to name a coadjutor, if not a successor.

The Pope's answer was received in April, 1834, giving Dr. Doyle full permission to convene his clergy for the aforesaid purpose, which he did.

The clergy of the diocess of Kildare and Leighlin assembled in April, 1834, when they named three of the leading clergymen of the diocess as candidates to act as coadjutor-bishop, or as successor, as the case might require. The names of the Rev. Dr. Nolan, Dr. Flanagan, and the Rev. Dr. Lalor were forwarded to the Pope. Dr. Nolan, Professor of Carlow College, having the highest number of votes, was appointed by the Pope as successor.

Dr. Doyle having now found less responsibility than he had before, retired more immediately from the world, to contemplate on that heavenly kingdom to which he was soon to be called. In a few days he was asked if he would receive Extreme Unction, but knowing that his hour was not so near, he said he would delay it for a few days longer, that he might receive it when in his last conflict he would require more immediately all the aid of his holy religion. Having rallied thus for a few weeks, with an ardent faith, firm hope, and inflamed charity, he prepared himself for the last sacraments—the Holy Eucharist and Extreme Unction, which he received in the presence of his loving and afflicted clergy. Having suffered much pain for a few days, previous to his death, he expired in the

48th year of his age, and fifteenth of his episcopacy, on Sunday 15th June, 1834, at 10 o'clock in the morning, to the regret of every lover of religion and Ireland. "Never in my life, (says Dr. Kinsella,) was I so edified as by the death of that prelate—the firmness of his faith—the ardour of his hope—the fire of his charity, gave the fullest manifestation of his being about to take possession of a better life. Like St. Paul, he was burning with anxiety to be dissolved and to be with Christ, but he was contented still to linger in pain, that he might be more like his dying Saviour. He died and he went to receive an imperishable crown, from the Master whom he had so long and so faithfully served."

The funeral obsequies of the Rt. Rev. Dr. Doyle, are detailed in our life of this great prelate.

Very Rev. Richard Fannin, O. S. A. This good man was born in Dublin, in 1780, and was well instructed in the love of God, and in the necessary branches of sacred and profane science. At an early age he joined the Community in John street, of which he was subsequently, as we have seen, Superior; and after a life of piety and active virtue in the sacred ministry, died on the 8th of September, 1828, in the 48th year of his age. A public tribute to his memory says:—"He was pious and humble—full of the love of God—constant and zealous in discharging the duties of his sacred ministry. Imitating his venerable predecessor, (Very Rev. Dr. Gahan), he laboured to protect the orphan, and to instruct youth in virtue and piety—kind and benevolent to the poor—pleasing and courteous in the society of his friends and acquaintances. His demise is deeply regretted by all who knew him."

The Very Rev. Charles Stuart, O.S.A. The object of this sketch, may be said in every sense to

have been a child of the order, and of the house in John's-street.

Charles Stuart, was born of most respectable parents at No. 87, Thomas-street, St. Catherine's parish, in which the Augustinian house is situated. He came into the world in 1797, a year before the Irish Insurrection of '98, produced such singular results, and three years before the "Union sealed the doom of our unfortunate country."

Being naturally bright and intelligent, Charles, at a very early age, acquired a practical knowledge of his duties to God, his neighbour, and himself, from his good parents, the parochial and regular clergy. For some years he received the rudiments of learning, from the illustrious and Very Rev. Dr. Betagh, in his great seminary, at Saul's court.

Having evinced a great desire for the religious state, he entered at the age of fifteen, or in 1812, as a novice in the convent of St. Augustine, in John's-street, and made his profession in the same house, in the 16th year of his age. He soon entered the Augustinian College of New-Ross, then conducted by the Very Rev. Philip Crane, where he was furnished with a complete elementary education. After remaining in New-Ross for nearly three years, he left Ireland, in the 19th year of his age, for the college of Seville, in Spain, where he continued to the 21st year of his age, during which time he distinguished himself in all the branches of sacred and profane learning. Having completed his studies, he directed his course to his native land.

Thus inured to religion, study, and science, he returned to his native city in the beginning of October, 1822, when he found two of his sisters in the strict convent of St. Joseph, Ranelagh, subsequently so famous for the miraculous cure of the younger sister Mrs. Mary Stuart, which took place in that convent, according to the sworn testimony of twelve most competent

witnesses, corroborated by all the medical doctors and juridically and solemnly pronounced by the renowned Archbishop of Dublin, His Grace the Most Rev. Dr. Murray, as having taken place, the 1st day of August, 1823.

Father Stuart now became not only an active member of his order, in the convent of John's-street, but an intelligent priest of the Archdiocess of Dublin. In all the thorny questions of "The Wings" in 1825 and 1826, involving the rights of his countrymen, and the privileges of the religious orders in Ireland, notwithstanding his great attachment to O'Connell in other respects, he joined the immortal Dr. Doyle and others, in vigorous opposition to a measure, fraught with danger to the religion and liberty of his country.

When the great struggle for Emancipation took place previous to, and in the memorable year, 1829, Father Stuart originated the first meeting of the clergy in St. John's-street, and took a most active part as Secretary and consultor, in all the subsequent meetings to sustain the religious orders, which efforts were crowned with eminent success.

The fact that the Very Rev. Charles Stuart was twice elected provincial of his order, a rare occurrence indeed, proves the high estimation in which his wisdom learning, zeal, and piety were held. His judgment was sometimes sought on questions connected with religion by the late eminent Archbishop of Dublin, and his clergy; but more particularly with whatever concerned the rights of his order. In the vexed questions with some few prelates, as to the religious houses in Banada, Ballyhannis, Dungarvan, Athlone, &c., he displayed great prudence, with solid judgment and learning, as may be inferred from important documents drawn up by the Very Rev. Charles Stuart, having reference to those convents.

Father Stuart, notwithstanding his great attachment to the late Archbishop of Dublin, most sternly opposed "The Bequests Act," with the great majority of the prelates, priests, and people, as conceding a power to an anti-Catholic government or board, in charitable and ecclesiastical bequests, tending to most dangerous results.

About 1846, the Very Rev. Father Stuart fell into a declining state of health. On the 10th of December, 1855, having as usual dined with the Right Rev. Dr. O'Connor, and the other members of the community, he retired to his room at an early hour, apparently in better health than for some time. In the course of that night, or early next morning, he took a fatal fit of apoplexy, and expired, to the great grief of his Reverend brothers, and of all who knew him, in the 59th year of his age.

His funeral obsequies were attended by all the leading clergymen and laity of the city. The remains of this distinguished priest and religious, were carried in solemn procession, followed by an immense number of clergy and laity, and interred in the vault belonging to the order in Richmond Cemetery, near Dublin.

Right Rev. Dr. O'Connor, O. S. A., Bishop of Saldes, although a native of another diocess, yet from his lordship's long and intimate connexion with the Augustinian convent and church of St. John the Baptist, John street, Dublin, we profess to speak of the more noted acts of this renowned bishop here. Knowing, that according to the "Book of Wisdom," as we are not fully able, to set forth in eulogistic terms the virtues of the just whilst living; we shall not attempt a panegyric on, but simply state some important facts in reference to the Bishop of Saldes, and his position in the church, which may be found not only of value to his order, but to the progress of religion in general.

Daniel O'Connor was born of respectable parents in the city of Limerick, 6th July, 1786. He was early instructed in the saving knowledge of the Christian doctrine, and the duties of religion, and was sent to the best schools in the city, where he acquired a thoroughly sound, elementary and religious education.

Having completed his classical course, he entered his noviciate at Galway, in February, 1807, and was professed the following year. On the 29th June, 1810, he was raised to the order of priesthood, having obtained a thorough knowledge of moral and dogmatic theology, under the Very Rev. Dr. Crane, provincial of the order of St. Augustine, and Dr. Doyle, subsequently the great J.K.L., in the College of New-Ross. The whole course of studies of Dr. O'Connor occupied about nine years, which with the experience of twenty-one years' residence in Cork, prepared him for his subsequent important station and mission.

In the year 1813, Father Daniel O'Connor left New-Ross, for the convent of Cork, where he remained for the aforesaid time. During the first eight years, on the vexed question of the Veto, Dr. O'Connor, with the illustrious Dr. England, afterwards bishop of Charleston, took an active part for the independence of the Catholic Church in Ireland.

During the discussion of "The Wings" before the Emancipation Act, and more immediately on all that concerned that part which proposed to interfere with the religious orders, Dr. O'Connor took a remarkable part; and not only as Prior, but as Provincial of his Holy Institute, his influence was deservedly high, and was the Principal of the important deputation appointed to wait on the Duke of Wellington and Sir Rober Peel, in April, 1829, when they obtained an assurance that, that part of the Act, in reference to the Regulars, could only be enforced by the Attorney-General, which they believed would never take place.

The time had however come when the Sovereign Pontiff, through the providence of God, was to raise Dr. O'Connor to the rank of a bishop in the church of God, and to provide for the then, truly destitute mission of Madras, on the strongest recommendation of the late amiable Archbishop of Dublin, the Most Rev. Dr. Murray, and of the illustrious Bishop of Kildare and Leighlin, the Right Rev. Dr. Doyle: and we have reason to know, that the humble ecclesiastic did not hear a word of the exalted position to which he was to be raised, until these noted prelates had put the Pope's Bull for his consecration into his hands, with their own imperative commands upon the subject.

Dr. O'Connor was solemnly consecrated August 3 1834, in the Augustinian Church Cork, by the Right Rev. Dr. Murphy, assisted by the Right Rev. Dr. Crotty, Bishop of Cloyne, and the Right Rev. Dr. Ryan, Bishop of Limerick.

After his consecration, Dr. O'Connor remained in Ireland from 3rd August, 1834, to 24th April, 1835, during which time he visited numerous parts of the country, and collected about £900, which, with £700, from Rome, and other smaller sums, made £1,646, which were all expended on the glorious purposes of his mission in Madras, without any contribution from the mission-fund itself.

With this sum he not only paid the expenses of the voyage for ten persons, priests and students, for the extensive vicariate, but also, brought with him several thousand books on religion and piety, for the instruction and education of the poor.

Having sailed from Ireland, *via* England, with his ecclesiastical and religious companions, in May, 1835, the Right Rev. Dr. O'Connor arrived in Madras on the 20th of the following August, when his Lordship at once entered upon the most important duties of his mission.

Never perhaps, since the day that brought the glorious St. Francis Xavier as an apostle to the Indies, did a missionary enter upon his labors with more joy to the faithful Catholics, than did this first Bishop of Madras, (and the first British-born subject, that ever was a Catholic bishop in British India), or grief to the adversaries of his mission.

On the arrival of Dr. OConnor at Madras, a deputation of the Catholics waited on his Lordship and presented him with an address, from which we give an extract:—

"On Dr. O'Connor's arrival amongst us, in 1835, (said the Madras Journal), we waited upon his Lordship with a congratulatory address, on which occasion he very justly stated in reply, that from the previous state of things, "much confusion and misunderstanding arose, a spirit of insubordination crept in, piety decayed and charity grew cold," so that he deeply regretted to be obliged to admit that he found "the Roman Catholic religion in the mission of Madras, reduced to the lowest condition," and added that "to elevate it to its proper level—to restore order—to promote peace—to remove abuses—to correct insubordination—to instruct the ignorant—to reclaim the vicious—to impress the fundamental principles of Christianity—to diffuse piety and Christian knowledge by the erection of temples, the establishment of schools, and the education of a Native as well as an European Clergy—these formed a summary of the objects of our mission, effected or in progress."

Unassisted as Dr. O'Connor had been, from the want of a sufficient number of clergymen, and deprived even of the services of one or two of the few who accompanied him to this remote country, from causes beyond his control, the work which he designed for himself was one certainly not easy of accomplishment; but the Catholics of Madras gratified in the

opportunity afforded them of bearing full testimony to the undeniable truth, that animated by a holy zeal, surpassed by none in our days, to promote and advance the prosperity of the Catholic religion, he has done more than was deemed practicable from the very scanty means at his command. He was stern and unflinching in his principles of church government; but not more so than was consistent with the strict observance of the duties of his high calling, whilst in his intercourse with the flock he governed, he was kind and affable, and was accessible to all, and no one approached him without spiritual advantage and edification.

In January, 1836, the Supreme Government of India, appointed the RightRev. Dr. O'Connor the official Superior, through whom all communications were to be made to government on affairs appertaining to the Catholic religion, and the church of that religion throughout the presidency of Madras.

During all the time of this appointment, (about seven years), notwithstanding the labor and resposibility atached to it, Dr. O'Connor never received any consideration whatever, from the government, no provision being made for the bishop during the whole of his time. It is not easy even to imagine the extraordinary and unceasing duties, which this office imposed on Dr. O'Connor, or the immense success which attended his labors. To combine all the Catholic bishops of the Indies under the Sovereign Pontiff—to inquire into, and suppress schism, occasioned by the abuse of the right of patronage, conceded by the Catholic church to the sovereign of Portugal—to have church and charitable property returned to its proper owners and distributors, these were the daily and constant works of the zealous bishop. In 1837, he established female education, to which the Hindoos are so much opposed, even when they became Christians.

It is right to observe, that whilst Dr. O'Connor

stood up for all the rights of the church and mission, he treated the state authorities with the highest respect, and they in return, (namely, Sir Frederick Adam and Lord Elphinston, the two Governors, the commanders-in-chief, the judges, the chief secretary, Henry Chamie, Esq., in particular, and the members of the council, treated Dr. O'Connor with every mark of respect, attention, and hospitality.

Having collected the concurrent judgment of the Catholic Bishops and Vicars of India, on all points of ecclesiastical rule, on the origin and state of the schism, and the best mode of suppressing it, Dr. O'Connor submitted the whole, with his own judgment, to the Holy See, which obtained not only the fullest approval of the Sovereign Pontiff, but also an encyclical Brief upon the subject, constituting him Vicar Apostolic of Meliapore, by the Bull "*Multa Præclare*" on the 10th April, 1838.

His Lordship accordingly, after the receipt of these Apostolical documents, published his address to the clergy and people, having previously addressed with great paternity and fraternal charity, a letter to the leader of the schism.—Emanuel.

His labors by preachings, visitations, and letters, in reference to his vicariate and others, would fill a folio volume, and our space is too limited to proceed much further: suffice it to say, that his efforts were crowned with such success as to draw from the highest authority, the grateful acknowledgement that, "he crushed schism in India."

On the 14th March, 1838, all the Catholics of Madras, numbering 2,700, met, drew up an address to his Eminence the Cardinal Prefect of the Sacred Congregation de Propaganda Fide, and by deputation waited on Dr. O'Connor, requesting that he would forward the same to Rome, which he could not avoid doing though highly flattering to himself.

In 1839, Dr. O'Connor addressed an important circular to each of the vicars apostolic of India. To this his lordship at once obtained, their unanimous and truly Catholic answer, which put the seal of reprobation on the schism, and this answer may be considered the sentiments of a dispersed synodical judgment, on this fatal schism, which led His Holiness to declare to the Very Rev Dr. Moriarty, V. G., that Dr. O'Connor had crushed the schism, as appears from Dr. Moriarty's letter to Dr. O'Connor.

In addition to the other multitudinous labors of Dr O'Connor, he *had* translated and published in the Tamil language, "Dr. Butler's General Catechism," (no exact catechism being there before), and also, "Doctrinal Points," and several other valuable tracts. He also drew up an important paper on the affairs of Ceylon, referred to him by the Governor, Sir Wilmot Horton, which crushed a schism there threatened.

Early in 1840, the good bishop, however, received a most severe attack of illness, which according to his own judgment, and that of his physicians, obliged him to return to Europe; and with the high and mighty trust before him, he deemed it his duty to resign his vicariate, on a pension in Rome, in June 1841.

Pained to extremity, at this sad news, all the faithful Catholics of Madras, met, on the 20th July, 1840, and in terms of the utmost condolence, presented him with an address signed by all the Catholics of Madras, to the number of about 3,000, accompanied with a beautiful gold and diamond cross, chain, and episcopal ring, which were not less valuable than they were magnificently executed and exhibited wonderful proofs of the taste, skill, and judgment of the manufacturers of Madras.

In 1842, the Cardinal Prefect of Propaganda replied to the various addresses sent to it, in favor of the Right Rev. Dr. O'Connor, and the Right Rev. Dr. Carew, (he being now removed to Calcutta and created

an archbishop), at the same time announcing the appointment of the Right Rev. Dr. Fennelly as his successor. Dr. O'Connor constantly received communications from the clergy and laity of Madras, expresive of their great desire for his lordship's temporal and eternal welfare, and thus ended his prosperous mission.

Dr. O'Connor arrived from Madras in Ireland, on the 16th August, 1842, having spent about a year and a half in Italy, giving the Holy See all particulars connected with his vicariate, and suggesting many things since carried into effect. On the 15th February, 1842, being appointed domestic prelate to the throne of the Sovereign Pontiff, under which, he received all the honors, dignities, and privileges appertaining to that office, he left Rome in July, 1842.

As the esteemed friend of the late Archbishop of Dublin, His Grace solicited him to remain in the Irish metropolis; and after three months spent in the convent of Callan to recruit his health, during which he experienced the kindest attention of the late Bishop of Ossory, the Right Rev. Dr. Kinsella, he accordingly returned to Dublin, where his lordship has been for fifteen years, laborously engaged in the unceasing duties of his office, as a bishop, a religious, a confessor, a preacher, and an unfailing friend of the poor. We must here stop, thanking God for the comparatively good health of the venerable prelate, now in his 72nd year, and wishing him many additional years of strength and happiness, adding one single record of his extraordinary efforts for the sustainment of morals, religion and piety:—that, from December, 1842, (in addition to all his labors in India and Ireland before that), he has received into the bosom of the One Holy Catholic and Apostolic Church, to February 1858, 553 Protestants, and has given, or obtained the sacrament of matrimony for 800 couple, who had been clandestinely or otherwise unlawfully united.

THE OTHER BRANCHES OF THE ORDER IN DUBLIN, GLENDALOUGH, ETC.

Before we proceed to notice the houses of the Hermits of St. Augustine, and the leading members of those houses, in other Irish counties, we must speak of the Regular Canons of Glendalough, County Wicklow, which although different in some respects from others, were substantially members of the one great Augustinian order: as the Arosian Canons—Nuns, or Regular Canonesses—Canons of St. Victor—Premonstratencians, or White Canons—the Crouched friars and the Trinitarians, established for the ransom of Christians. By duly attending to those different branches from the same great tree, we shall avoid the errors of those who with Herera, confound the houses and members of one class, with those of another, or of those who with Lanigan, totally deprive this order of many, who although not of the great first class, were of one, or other of the subsequent affiliations and *vice versa:* for instance, although we know that Dr. Dowdall, Archbishop of Armagh, of whom we have spoken at such length, (in pp. 89, 90, 91, and 92,) was not a Canon Regular, or Hermit of St. Augustine, in the ordinary sense, yet, as he was Prior of the Trinitarian monastery of Ardee, a later branch of this great order, we have retained him in our list, even against some good authority. For similar reasons, we claim for this Order, not only the great apostle St. Patrick himself, but other special members of the order—second only to St. Patrick himself, and those are, St. Malachy, Archbishop of Armagh, Primate of all Ireland, and the Pope's Legate, and, St. Laurence O'Toole, the no less illustrious, Archbishop of Dublin, Primate of Ireland, and the Pope's Legate also. Hence, whilst we show the

great and holy men of the first branches of the order in Ireland from St. Patrick's days to the time of St. Laurence O'Toole, we must not forget, after St. Augustine himself and a succession of other saints, that, in even modern days, the author of the immortal "Imitation of Christ," Thomas a Kempis, was an Augustinian hermit; Father Thomas of Jesus author of the "Sufferings of Christ," was another; whilst Father Lewis de Montayo, the learned and holy priest, was the ornament of the same great Institute.

Before we speak of the illustrious Saint Laurence O'Toole, we must here observe that the famous abbey of Glendalough, where he served his noviciate, was from the days of St. Kevin of the same order. And also the priory of our Saviour, and Druimh-Chaoin-Cellaigh abbey.

COUNTY OF WICKLOW.

GLENDALOUGH OR GLANDELOURE ABBEY.

We find in the life of St. Kevin, or Coemgen, that is, beautiful born, that he founded an abbey in the bottom of a valley, which was once in Scottish called Clandee, but at present Glendalough, that is, the vale of the two loughs, or lakes, about twenty-four miles from Dublin, and ten N. W. of Wicklow; and in the same place a famous and religious city grew up in honor of St. Kevin, which from the name of the vale wherein it stands, is called Glendalough. This abbey was made a bishopric in the seventh century, and was united to Dublin in the twelfth century. The cathedral was served by Regular Canons, where there was a bishop and an abbot, who was chief of the Canons, in the nature of the deans and prebendaries. For, as has been well observed by the famous Benedictin, F. Mabillon, in several cathedrals in Europe in which there were Regulars, there was at the same time a bishop

and an abbot. Ware takes no notice of this abbey, likely because it was afterwards made a bishopric. But as the abbey might continue, although it was made a bishopric, as dignities of bishop and abbot were distinct in one and the same church; Usher has been more correct in placing it among the rest.

THE PRIORY OF OUR SAVIOUR,

Most authors say was, also, at Glendalough, on the north side.

DRUIMH-CHAOIN-CELLAIGH ABBEY,

According to Colgan, was founded in the seventh century, in the same county, by St. Abban, who also founded several others, of which Ware seemed ignorant.

ST. LAURENCE O'TOOLE, ARCHBISHOP OF DUBLIN.

The life of St. Laurence O'Toole, may be thus briefly stated, (as given in the biographical sketch published by Mr. Duffy): he was born A. D. 1105. His father was Maurice, lord of Hy-Murray, and chief or prince of the district now called Omurthi, which comprises about half the present county Kildare. His mother was a daughter of the princely house of O'Byrne, which for centuries ruled supreme over a considerable portion of the county Wicklow, then called Kill-Mantain.

When Laurence was but ten years of age, Dermod Mac Murrough, being then King of Leinster, made a predatory incursion into the county Kildare, and the father of the future saint, to avert the fire and sword of this infamous prince, was obliged to give his son as a hostage.

The sacrilegious king, who burned and plundered the churches of Kells and Clonard, had little compassion for the tender years of his captive. Far from treating him with gentleness or humanity, he banished

him to a most inhospitable region, where he could barely find what was necessary to sustain life. After suffering all the privations that this Christian Pharaoh could inflict, some compassionate friend informed the father of his child's misery. Stung to madness by the king's inhumanity, Maurice O'Toole seized twelve of Dermod's soldiers, and vowed that he would slay them if his son was not restored to him. The threat had its effect, and Dermod, to save the lives of his swordsmen, released the child, after two years captivity, on condition that he should be handed over to the Abbot of Glendalough.

After staying twelve days with the abbot, Laurence returned to his father's principality.

When, therefore, his father was about to decide his child's destiny by a superstitious ordeal, Laurence had already made choice of a state of life to which God called him. All importunity was set aside by one simple answer:—"The Lord is the portion of my inheritance and of my cup: the lines have fallen unto me in goodly places: for my inheritance is goodly unto me." The father would not thwart the designs of Providence, and he therefore dedicated his son to God in the valley of Glendalough, which was chosen as a hermitage by St. Kevin, in the sixth century. Under the auspices of its bishop and abbot, Laurence applied himself with all diligence to the study of literature; sacred and profane. In a very brief space he proved himself superior to all his competitors in learning; and when he had attained his twenty-fifth year, he was unanimously chosen abbot of that venerable monastery, the gates of which, were ever open to the famished multitudes who crawled thither, and with his own holy hands, even as the humblest of his monks, he relieved them in their extremity.

But God had reserved for him a greater dignity. Abilities and sanctity such as his, were destined to

have a wider scope; it was not meet that he should resist the unanimous voice of the clergy and people beseeching him to come and seat himself on the vacant throne of Gregory, Archbishop of Dublin, who died A. D. 1162. In obedience, therefore, to the suggestions of the Holy Ghost, Laurence bade reluctant farewell to the secluded scene of his early life, and proceeded to Dublin, where he was consecrated by Gelasius, Primate of all Ireland, and successor of St. Malachy. The consecration took place in the ancient Cathedral Church of the Holy Trinity, (now called Christ's Church), 1162.

Now seated on the archiepiscopal throne of Dublin, the first care of the holy prelate was to stimulate the zeal of priests and people, both by word and example. The ordinary lives of this saint do not mention an important fact, which Lanigan in vol. iv, pp. 78 and 79, and other grave historians mention, the substance of which is this:—In 1162, or 1163, he caused the Canons of the Cathedral of Dublin, dedicated to the Most Holy Trinity, who had been hitherto Seculars, to become Canons Regular of St. Augustine, according to the reformation which had been introduced about eighty years before, with the authority of the Pope, in the Abbey and diocess of Arras, in France, from whence they were called Regular Canons of Arosia. They also agree, that St. Laurence himself took the habit of this order; and notwithstanding his heavy and multifarious duties as Archbishop of Dublin, he lived as the great St. Augustine himself did, a kind of secluded or ascetical life. Hence, the order again become famous in promoting learning, benevolence, and sanctity in Ireland,

Amidst all the cares attendant on the archiepiscopal office, Laurence never forgot the Valley of the Churches, that tranquil abode where he passed his early years. From time to time he visited Glendalough, to pray before the shrine of St. Kevin.

In 1170, St. Laurence, accompanied by Catholicus Archbishop of Tuam, and other Irish prelates proceeded to Rome to assist at the Second General Council of Lateran.

Arriving in France in 1180, on an important embassy, he proceeded, accompanied by one attendant, to the highest point of the coast of Eu, and meeting with some shepherds, asked the name of the church, the towers of which he saw in the valley: they replied that it was the church of St. Victor, belonging to the Regular Canons. "Here, then," said the worn and wearied exile, "will I rest for ever; this shall be my habitation, because I have chosen it." Abbot Osbert hastened to meet him, and after the Saint had prayed before the grand altar, he was laid on his bed and received the holy viaticum. Being asked to make his will, he observed that he had nothing to bequeath, nay, not even the pallet on which he reposed his aged frame. Even then, whilst his soul was hovering on the confines of eternity, his heart was in the land of his fathers, and those who stood near could hear him saying—"Miserable people, who now will comfort you? who will heal your infirmities?"

Thus, on the 14th of November, 1180, died St. Laurence, Archbishop of Dublin. At the moment of his death, says his biographer, there came such a flood of light into the abbey that we believed it to be on fire. Oh, how admirable in the sight of God is the death of his saints!

In 1186, St. Laurence's body was exhumed and found entire. In 1218, Honorius III. issued the bull of his canonization. In 1844, the foundation-stone of a new temple, under the invocation of the Saint, was laid by his successor, Daniel, in Dublin, who dedicated it, June, 24th, 1850; and in 1853, it was erected into a parochial church by an indult of his Holiness Pope Pius IX., obtained by his Grace the Most Rev. Dr. Cullen, the present Archbishop of Dublin.

CONVENT OF GALWAY.

Having completed the history of the Hermits, and of the Regular Canons in and near Dublin, we now proceed to lay before our readers the history of the Hermits in the other Irish counties, reserving for a future publication the history of the houses of the Canons Regular in Ireland. The first convent of the Hermits, after Dublin, of which we shall speak is that of the ancient "Citie of the Tribes," Galway.

Alemande says, this monastery stood in the suburbs of the city, near the sea. Father Lublin tells us, there was in this house a spring, called St. Augustine's, the water of which wrought miraculous cures. (*See note A in appendix.*) It was founded either in the thirteenth century, by the family of the Birminghams, or in the year 1508, by Stephen Lynch, son of the Mayor of Galway, on the site of the present Augustinian cemetery, Fort hill. *See De Burgo*, p. 749.

The Rev. John Lynch, author of the life of the Right Rev. Dr. Kirwan, bishop of Killala, written in 1668, tells us, that Stephen Lynch, who died in 1536, built the southern side of the church of polished green marble, as his father built the college; and that the same Stephen erected the convent of the Hermits of St. Augustine on the eminence hard by the city. The same author tells us, that, without the walls of Galway, while the Catholic religion flourished, stood three convents, now levelled to the ground, viz: the Dominicans on the west, the Augustinians on the south, and the Franciscans on the north side of the city. He also informs us, about the year 1589, on the reported wreck of the Spanish Armada on the Irish coast, that the Spaniards cast ashore at Galway were condemned to death, and that the Augustinians there who served them as Chaplains, exhorted them to meet the death struggle

bravely. They were led out south of the city to St. Augustine's hill, then surmounted by a monastery, where they were decapitated.

At an early period of its existence, the Augustinian abbey was enriched with munificent endowments (*See note* B), embracing a considerable estate at the east of the town, which its inmates dispensed with a liberal hand, and the fidelity of righteous stewards among the poor, whom they made its virtual possessors. But during the disastrous period, when the futile attempt of forcing an *alien religion* on the Irish Nation was in progress, the Augustinian Fathers were plundered of all that they possessed, and made poorer than the poor they had so long mentained. It is a well known fact connected with Irish history, that about the year 1596, Red Hugh O'Donnell and other Irish chieftains, having risen against the government of Queen Elizabeth, made a descent upon Galway, and established themselves in the Augustinian Abbey at Fort hill. But notwithstanding its commanding position they were successfully resisted, and being unable to hold their position, soon after retreated. This led the citizens to apprehend that, at some future period, the possession of the abbey by an enemy would endanger the safety of the town. Accordingly on the invasion of Cromwell the abbey was levelled to the ground, on the plea that its commanding position rendered it dangerous to the town in time of siege; and on the 31st of July, 1645, the Corporation of Galway covenanted with the Prior and Community to erect for them another abbey equal to that demolished, an undertaking which it is needless to observe has been never fulfilled. Some of these historical facts, may be corroborated by the following letter of the celebrated historian, the late James Hardiman, Esq., of Galway, addressed to the *Galway Vindicator*, on the occasion of an announcement made by the Augustinian Fathers in 1862, to build a new church:—

"TO THE EDITOR OF THE GALWAY VINDICATOR.

"SIR,

"Permit me, through the medium of your valuable paper, to congratulate our fellow-townsmen on the announcement lately made by the Venerable Brethren of St. Augustine, of their intention to erect an ample church on the site of their present confined chapel. From our knowledge of the piety and zeal of these excellent divines, we may rest assured that the proposed work will be at once an honour to religion, and an ornament to the town. The principal object, however, of this communication is, to direct attention to a letter which appeared in your columns signed, "An Old Residenter," and to corroborate from original documents, the statement made in that letter, that, "upon the invasion of Cromwell, the Friars were solicited by the existing Corporation to level the convent at Fort hill, with a promise that a convent and church would be built for them at the expense of the town." It is well known to most of your local readers, and particularly to all our "Old Residenters," that the ancient abbey of St. Augustine stood in an elevated and picturesque situation, on the rising ground south of the town; and it appears, as delineated on the well known old map of Galway, to have been a spacious and beautiful gothic structure, crowning our magnificient bay, and conspicuously ornamental to the country. We learn from Irish history, that in the year 1596, the celebrated Irish chieftain, Red Hugh O'Donnell, with MacWilliam De Burgo, and other leaders in rebellion against Queen Elizabeth, assembled in this abbey, and summoned the town, but having been successfully resisted, they were soon after obliged to retire. This occurrence, however, gave rise to apprehensions among the citizens that the abbey, from its commanding situation, might, on some future occasion, prove dangerous

in the hands of an enemy. Accordingly during the memorable troubles of the succeeding century its demolition was finally determined on, and a "Common Seal" of the Corporation was passed to the Brethren in the following words:—

"WHERAS *the Abby of St. Augustine neere Gallway, was, for the safety and conversation of said town and country demolished by the Maior and Corporation of Gallway, as standing dangerous in time of siedge, threatened and effected by ye usurped power against the said town; the Maior and Corporation agreed and covenanted to and with the Prior and Convent of said Abby, to erect and build another Abby, of equal worth and goodness of the said Abby demolished, at Cloonegarry neere the precint of the said demolished Abby, for the said Prior and Convent and their successors. Given the last day of July,* 1645."

"Here, then, we find that the "Old Residenter" was perfectly correct in his statement, that, the Corporation was bound, in the words of the original agreement, "to erect and build another abby of equal worth and goodness for the Prior and Convent;" and it is well known that this agreement has never since been carried into execution by the Corporation.

"The lands and possessions of the abbey, which were considerable, were soon after confiscated, and the despoiled Brethren were obliged to remove within the walls, where they have ever since continued under many privations. It appears, from evidence still extant, that they urged their claim on the former Corporation, particularly during the disastrous period of James the Second's visit to Ireland, that it was fully recognized, and would have been honorably satisfied, but for the political changes which soon after took place. The Friars were soon after doomed to undergo unparalelled scenes of persecution, extending to trans-

portation, imprisonment, and even death in case of return.. There now lies before me an original license of leave to remain in the kingdom granted to Dominick Martyn, an Augustinian Friar of Galway, who is described in his petition as "a poore olde man of three score and nine years, and full of infirmitie" He was ordered, however to enter into "good securitie by recognizance" for £200 to keep the peace, &c. And so important an "Act of State" was this licence considered at the time, that it bears the signatures of no less than eleven members of the Privy Council, with that of the Earl of Ormond, Lord Lieutenant of Ireland. Numerous scenes of petty tyranny and persecution occurred about this period in Galway. Out of the many instances, I shall select a single example, which will sufficiently show the temper of the times. In the year 1715, Robert Blakeny, Mayor of Galway, communicated to the Lords' Justices, that he had "turned all the Papists out of the town, except about twenty merchants from whom I took security." (*Original Letter.*) Now it was evident that those were not the times wherein to expect, nor were such the men to grant, the fulfilment of the Old Corporation "Common Scale," passed on behalf of the Augustinian Friars. But happily those days are passed, other times have arrived, and other men have arisen, from whom that Act of Justice may be reasonably anticipated.

"The Old Citie of the Tribes" has been considered the most Catholic town in Ireland. For this distinction it appears to be not a little indebted to the Religious Orders, which it has protected and cherished. There cannot, therefore, be any doubt, that its present inhabitants, will proudly uphold the honourable character transmitted to them by their forefathers; and they will, on the present occasion, nobly respond to the powerful and moving appeal of the long enduring and praiseworthy members of the Augustinian Order. Neither

can it be doubted that the Catholics of Ireland, and even those of Irish descent in England and America, will be found ready to testify their feelings for the sacred cause of religion, justice and humanity, and by so doing record their abhorrence of the persecuting tenets of former times. It can never be forgotten, that the religious orders have been at all times prominent and zealous promoters and defenders of science and learning, and have always ranked foremost among the most distinguished benefactors of mankind. Hence, every man of liberal and enlightened mind, of whatever creed or persuasion, has deeply deplored the impolitic persecution which deprived society, in these countries, of those meritorious communities, of whom a learned Protestant historian, the Rev. P. Newcome, Rector of Shenly, Herts, thus writes in his history of the abbey of St. Alban: "The abbeys excercised great hospitality towards the poor at one-tenth the expense which they now create; they were, in general, the houses of reception for all the sick, who here were nursed and cured; they generally employed masters to teach the poor children in the neighbourhood; they were possessed of all the learning of the times; they were always found to be good landlords, ever ready at improvements of draining and planting which individuals could not undertake. In truth, writes the Rev. historian, *they did more to civilise mankind, and to bring them within the comforts of society, than any set of men of any denomination ever have done.*"—Pref. p.p. VII. IX. Such are a few of the solemnly recorded testimonies of enlightened Protestants respecting the Monastic Institutions, which it was found necessary to suppress in order to Protestantize these countries. How consoling, however, the prospect of their gradual but certain restoratien. Let us then hope that among the first restored will be found our own exemplary convent of St. Augustine, whose Venerable Brothers

have so long and so successfully laboured for the spiritual and temporal welfare of the inhabitants of Galway.

"I remain, Sir,

"Your obliged servant,

"JAMES HARDIMAN."

"*Eyre street, 9th April*, 1852."

We here give a true copy of the original agreement between the Prior of St. Augustine's and the Corporation of Galway, referred to in the above letter:—

ANNO DOMINI, 1645.

"WHEREAS the Prior and Convent of the Order of St. Augustin in Galway, had their church, commonly called St. Augustin's Abbey, built by one Fitzstephen Lynch Fitzdomnick and his wife, Margret Athy, as we are informed by the said Prior and Convent, upon the place where lately his fort stood, commonly called St. Augustin's fort, or the fort of Galway, and that since the schism the said church was taken from them, and the said fort built about it, and itself turned to a magazine and dwelling chambers; and Whereas the said fort was taken, since the troubles, by the confederate Catholics of Ireland, and by them demolished, and that by an act of the general assembly of the said Confederate Catholics *the site, circuit and ground* of all the mendicant abbeys that were, or should be by them restored, should be restored to the proprietors of the same. And Whereas the Supreme Council have found the said church, by reason of the situation of it, to stand dangerous for the town in any time of seige, much threatened by the schismaticks, by reiterated commands did direct the demolishing of it, which the Corporation of Galway out of their piety and devotion did forbear to put in execution, until the Prior and

Convent of St. Augustin, residing in Galway, had consented thereunto; wherein they being moved, and being made acquainted with the destruction that might come to the town if it had been seized by the enemy, have freely and voluntarily consented to the demolition of said church, upon condition, that the said Corporation of Galway should forthwith assign, and let out a place for the said Prior and Convent to build an abbey in; and that when the time serves, and that peace shall be established in this kingdom, the said Corporation *shall obtain a licence to allow* the ground so laid out in mortmain, for the use and benefit of the said Prior and Convent, and upon further condition, that the said Corporation should, at their own proper cost and charges, build with hewn stone, for the Prior and Convent of St. Augustin, in Galway, that then shall be, in length, height, and breadth as much as their church now to be demolished containeth, which, agreeable to the schedule hereunto annexed, made by admeasure chosen by the said Corporation, and by the Prior and Convent of St. Augustin that now is. This indenture, therefore, made the last day of July, in the year of our Lord God, One Thousand, Six Hundred and Forty Five, and in the One and Twentyeth year of the reign of our Sovereign Lord, Charles, by the grace of God, King of England, Scotland, France, and Ireland, Defender of the Faith, and so forth, between the Mayor, Sheriffs, Free Burgessess, and Commonality of the said town of Galway on the one part, and the Prior of the convent of St. Augustin in Galway on the other part: Witnesseth, that the said Prior and Convent, have, of their own free will for the consideration aforesaid, given and granted to the said Mayor, Sheriffs, Free Burgesses, and Commonality full, free, and absolute license, power, and authority to demolish and take down the said church and steeple thereof; and to take away, and convert to whatever use they shall think fiting,

all the stone, timber, and slate of the said church, without any let, hinderance, or interruption to be given to them by the said Prior and Convent, or any other in their behalf, in consideration thereof, the said Mayor, Sheriffs, Free Burgesses, and Commonality have covenanted, granted, and agreed to do as by these presents they do covenant, grant, and agree for themselves and their successors to and with the said Prior and Convent and their successors, and to and with all others their superiors, enabled to take and provide any lands or tenaments in mortmain for the use of, or in trust for, the said Prior and Convent; that they shall convey and pass to the Prior and Convent of St. Augustin that then shall be in Galway, as soon as peace shall be settled in this kingdom, at the reasonable request of the said Prior and Convent of St. Augustin's, that then shall be, by such assurance in land as the learned Council of the Prior and Convent, that then shall be, shall be devised or advised: one plot or parcel of ground to build an abbey upon, being a parcel of the common land of Cloongarry, in length east from the highway or——that goeth over to the fort, and to the end of the bowling alley newly made ready, having the same causeway or highway that goeth to the fort on the east thereof, the common way that goeth to the said abbey from the town in the north thereof. The rest of the said common ground called Cloongarry directly from the end of the said abbey, down to the common way on the strand, next adjoining to the fort on the west side thereof; and the said strand or common way next adjoining the said fort on the south side thereof. And if it happen that then, at the time of the building of the said abbey, the said plot or parcel of land should be too little to make a proportionable abbey thereon, that then the said Corporation shall give and grant unto the Prior and Convent, that shall be then, so much of the said parcel

of ground of Cloongarry, in the west side of the said parcel before granted, as the said Corporation shall be pleased to give for making up of said abbey complete and proportionable. And that the said Corporation of Galway, shall build and erect upon the said parcel of ground, at their own proper cost and charges, the church or abbey to be there erected for the Prior and Convent, that then shall be, with a wall made of lime and sand and stone, according as the best walls in Galway are usually made, in such manner from length, breadth, height, and the cross-with, a good sufficient roof of hard timber covered with slate, together with windows, doors, and all other necessarys, as, by the schedule hereunto annexed, the said church, now to be demolished, doth appear to have been built." And Whereas the Prior and Convent have given their own free will and consent for to demolish, and take down a good stone house which was built adjoining to the said church; and in consideration whereof, the said Mayor, Sheriffs Free Burgesses and Commonality have covenanted, granted and agreed for them and their successors, to and with the said Prior and Convent and their successors as aforesaid, that they should pay or cause to be paid unto the said Prior and Convent, that then should be in Galway, the just and full sum of Forty Pounds, English money, at or by the aforesaid time that the said church or abbey shall be built by the said Carporation. In witness whereof, the said Mayor, Sheriffs, Free Burgesses, and Commonality to this part of the Indenture remaining with the said Prior and Convent, have put their common seal in their Tholsel in Galway, the day and year above written :—

"Col. Kirwan, Mayor — Domisick Browne
John Blake — Ant. Blake
Robert Lynch — Francis. Darsy
John Bodkin — Walt. Browne.

"The measure of the Augustinian abbey, measured by the direction as well of the Mayor, Sheriffs, Free Burgesses, and Commonality of the town of Galway, as of the Prior and Convent of St. Augustin in the said town is as hereafter follows, the last day of July, 1645, being before the demolishing thereof:—

THE SHEDULE.

"The said abbey contained one hundred, twenty and one foot, eight inches in length; twenty-two foot in breadth, between both the walls in the inside; the body of the wall contained nineteen foot in height, and the side thereof, three foot in the cross; the wall of both the generals were four foot thick. The said abbey had one great gabine or window of four lights in the east; one great gabine of three lights in the west; two small gabines of two lights agreed, in the sides; six small windows of one light agreed; four small doors of plain work; two great gates of fine work; two generals the height of the roof; three score couples of vant roof with slates and battlement. The steple contained three score foot in height from the ground, and fourteen foot in breadth, on each quarter on the outside; the said steeple had two frame windows of four lights agreed, and four small windows of one light agreed. All the number of foot aforesaid are by the rule; and the said abbey was wrought in the outside, generals, steeple, and all with hewed stone."

The venerable abbey of St. Augustine, 137 years after its erection, being demolished according to agreement, for the better security of the town against the invasion of the enemy, the persecuted sons of that great Father and Doctor, were then for the first time since their establishment in Galway, without a church and without a convent; and so they continued for more than a century, and a century too of the bitterest persecution and of the most cruel laws against the Faith

of the one true Fold. The venerable Fathers of the Augustinian order, had, therefore, during that long night of persecution to mourn over the loss of their ancient venerable abbey, but always lived in the hope that if not they themselves, at least their successors, would enjoy better and happier days. Practising resignation themselves, they ever preached the same sublime lesson to the ever true and faithful people of Galway. To their determination, therefore, to preach the doctrines of Faith in spite of penal enactments, to their fortitude under the lash of the bitterest persecution, and to their readiness on all occasions, to minister to the spiritual wants of a persecuted people, even at the risk of their own lives, may be attributed, under God, the continued succession of the Augustinian family at Galway, that has never been interrupted from the establishment of the order in that city down to the present time. It is true we have not before us the names of all the Priors and good Fathers, who lived there during the days of persecution, still we have a sufficient number to carry on the link of succession. We find that Father Skerret was Prior in 1664, about twenty years after the demolition of the abbey by the Corporation. Very Rev. Stephen Lynch who was Provincial in 1666, was likely a member of the community of Galway, and was, no doubt, a descendant of that noble family by whom the abbey was founded in 1508. He was one of those ecclesiastical dignitaries who, in the year 1666, took such an active part against the notorious Remonstrance or declaration of loyalty to the King, proposed by Father Peter Walsh. We call it notorious, because amongst other clauses, highly disrespectful to the Holy See, it contained this remarkable one:—"*And that notwithstanding any power or pretension of the Pope or See of Rome, or any sentence or declaration of what kind or quality soever given, or to be given, by the Pope, his predecessors or successors,*

or by any authority spiritual or temporal, proceeding or derived from him or his See against your Majesty or royal authority, we will still acknowledge and perform, to the uttermost of our abilities, our faithful loyalty and true allegiance to your Majesty."

At the time of which we speak, there were only three Bishops in Ireland, those of Tuam, Ardagh, and Kilmore, owing to the dreadful persecution, that had been raging for some years previous, under the bloody sway of Cromwell and his clan. But still, thanks to the designs of an all merciful Providence, we find that the Provincials of the religious orders, even at this time, had been in the country, and had been governing by their presence the various Institutes over which they presided.

It is an historical fact that, the Very Rev. Stephen Lynch, O. S. A., with the Provincials of the other religious orders, were all noticed to attend a national synod of the clergy of Ireland, in Dublin, in 1666, that was convened chiefly for the purpose of drawing up an other Remonstrance or declaration of loyalty to the King, and of protesting against that already proposed by Father Peter Walsh.

From this period until about the end of the seventeenth century, it is likely that the religious community of St. Augustine at Galway, enjoyed a comparative peace. It was, however, interrupted during the latter years of the reign of Charles II., when the country was once again converted into a scene of terror and blood. Again a periodical peace succeeded on the accession to the throne of James II. in 1685. In the reign of this monarch, a very important fact connected with the Augustinians of Galway occurred in that town. From authentic records preserved in the archives of the present convent, it appears that the Fathers in the year 1687, had no convenient place wherein to offer the Holy Sacrifice of Mass, and that

for this reason the Grand Jury of the county of Galway, being then reminded by a petition (*a copy of which is now before us,*) from the Rev. Fathers of the original agreement between the Corporation and Community, did grant to them the use of the public Court-house of Galway for the purpose of divine service. We here give an exact copy of the original document of the Grand Jury, bearing date the 18th August, 1687 :—

"That a Session-house was, in anno 1686, built in Galway for ye use of ye county Galway, at ye charge of ye representative freeholders and inhabitants of ye said county. That in the month of April last, 1687, ye general assizes for ye said county was kept in ye said house, and then ye Grand Jury of ye said county for divers pregnant reasons, have seriously considered that, noe better use nor so good a use could be made of ye said house, for the preservation thereof, in ye vacancy of assizes and sessions, than to permit ye Community of ye Order of St. Augustin in Galway to make use thereof (in time of vacancy as aforesaid), for celebrating Mass and performing other divine services therein; and in order thereunto ye said Grand Jury after that assizes break up, delivered ye said house to ye said Community and with this present assizes, held for ye said county ye 18th day of this month of August, 1687, ye said Community made use thereof for celebrating Mass and performing other divine services therein."

The Rev. Fathers of the Community appeared to entertain a doubt, as to the propriety of offering the Holy Sacrifice in a place not consecrated nor blessed for that purpose; and also as to the propriety of the judges or justices, adminstering justice in said house after Mass had been celebrated and divine service performed therein; accordingly, before availing them-

selves of the favor conferred upon them by the Grand Jury, they proposed to a meeting of the secular and regular clergy the following case:—

"Whether ye said Community in ye vacancy of sessions and assizes, may without any danger, whatsoever, of committing sacriledge, or otherwise incurr any censure declared by ye Sacred Canons of ye Catholique Church, to celebrate Mass in ye said house and perform other divine service therein, being neither consecrated, blessed, nor dedicated for ye divine services, or whether ye judges or justices for administration of justice, may, without any danger of sacreledge or polution, administer justice in ye said house, being not consecrated nor blessed, by occasion of celebrating Mass and performing other divine services therein, as aforesaid."

The case having been seriously considered by the clergy, the following decision was given:—

"Wee, of ye secular and regular clergie and divines, respectively hereunto subscribing, have seriously considered these questions, are of opinion and doe concurr and agree as our opinion, that it is neither sacriledge nor polution to administer justice by secular judges in ye said house, and that the Fryers of the said Community nor any other that goes there to hear Mass or divine service, do not comitt any sacriledge nor incurr any censure declared by the Canons of the Catholique Church and specially in Ireland, as witness our hands ye 26th day of August, 1687:—

"Dr. Moriartus Donellane, V.G., Clonfert
Dr. Dominicus Lynch
Dr. Ambros Madden
Fr. Anthony Burke, Ex-Provin. of St. Francis'
Frater Francis Philiptus, Guardian Elector

Frater Brian Flaherty, Guardian of Ross
Frater Anthony M'Donnell, Guardian of Ballymous, Elector of Dromity
Frater Bonara Burk
Frater Francis Fahy, Guardian of Kinalahin
Frater Anthony Burk, Reader
Frater John Burk, Reader
Fr. J. Lynch, Canon regular of Abby de Cong
Fr. Dominick Kirwan, S.J.
Brother John Ward, Superior of the Discalsed Carmelites, Loughree
Fr. John Browne, Provincial of ye Order of Preachers
Fr. Dominick Halurrane, Prior of ye Order of Preachers
Fr. John Kilkelly, Socius Provincialis Ordinis Predicatorum
Fr. Petrus Kina, Prior of Killiuensis
Fr. Ignatius Lynch, Prior of Athenry
Frater Thomas De Burgo, Ex-Provincial
Frater Johannes De Burgo, Superior Athenriensis
Frater Marcus Brown, Magister novitiorum Athenriensis."

From the number of names affixed to the above document, it would appear that the regular clergy were then very numerous in and about Galway.

During the short reign of James II. religious toleration was proclaimed throughout the land. The regular clergy appeared in their respective ecclesiastical costumes, and the ceremonies of the church were performed with the greatest pomp and solemnity. But those days of gladness to the Catholics of Ireland were but of short duration: James II. was obliged to abdicate the throne to make way for William III. The history of his reign may be considered a repetition of all the sanguinary

laws and revolting cruelties of the days of Elizabeth and Cromwell. The clergy of Ireland were again doomed to suffer, and especially the religious orders. Act after act was passed for the banishment of the Friars. At length a law was enacted compelling them with all bishops and vicars general to quit the kingdom, on or before the 1st of May, 1698. The number of regulars banished from Ireland that year amounted to 454; namely:—from Dublin, 153; from Cork, 75; from Waterford, 36; and from Galway, 190. These persecuted men, thus banished from the land of their birth, were scattered over the nations of Europe, proclaiming to the world the cruel and intolerant spirit of the British laws.

Though so many religious men were then banished from the country, still we find, that at Galway there were some who had the good fortune to evade the provisions of those cruel laws; amongst others there was one good man in particular, a member of the Augustinian order, who was permited to remain: his name was Dominick Martyn, owing to old age and infirmity he obtained this act of grace from the ruling powers, on condition, however, that he should give security to keep the peace! *See Hardiman's letter in page* 165, *also note* C.

In the year 1700, the Right Rev. Dr. Chevers, Bishop of Meath, lived with the Augustinian Community of Galway. He studied in Spain, and was uncle to the late Christopher Chevers of Killian, Co. Galway. He bequeathed a sum of money to the convent for perpetual Masses, in the year 1724.

Early in the last century there was a very distinguished member of the order at Galway, the Rev. Francis Comyn. He was a man of great learning and piety, and in those eventful days, even at the risk of his life, he never ceased to discharge, for the benefit of the people, the duties of the priesthood, with a zeal

equal to the martyrs of old. He was elected Provincial of his order in which office he died. In the Augustinian cemetery at Fort hill, where the remains of this good man are deposited in peace, the following inscription may be read on his tomb:—

"Here lieth the body of the Rev. Father Master Francis Comyn, of the order of St. Augustine, a man of learning, piety, and zeal for his order of which he died Provincial, the 16th of October, 1727."

It is not unlikely, therefore, that he was contemporary with the Rev. Dominick Martyn, already spoken of. Rev. Augustine Burne, was prior of the convent in 1724, and was contemporary with the Very Rev. Francis Comyn. From these facts, therefore, we may infer, that the Augustinian Community continued unbroken, even in the days of persecution.

For several years the Fathers had the use of an old store and house, which served them as church and convent, probably to the year 1760; about that time, or perhaps some years later, when the persecution began to relax, they succeeded in locating themselves in the centre of the town, where having obtained possession of another store, they converted it into a commodious chapel, in which they continued to minister until the year 1855.

After the venerable Father Comyn, who died in 1727, the next Prior was Very Rev. Peter Mulligan, a very learned and eminent man; he was also Provincial of the order. In 1732, he was appointed Bishop of Ardagh. From the account book of the convent of Galway, we copy the following note written by himself, relative to his appointment:—

"I, Father Master Peter Mulligan, Ex-Provincial of the Order of St. Augustine, and in the time of being actual Prior of our Convent in Galway, having been made Bishop of Ardagh, borrowed a good silver watch

from the said convent of Galway, which I declare belongs to the said convent of Galway, at my death. This, I declare by my subscription in Galway, 13th day of August, 1732."

1733	Very Rev.	Augustin Blake,	was Prior.
1736	"	Nicholas Garra	"
1739	"	Thomas Bodkin	"
1742	"	Thomas Daly	"
1745	"	Augustin Blake	"
1748	"	Thomas Bodkin	"
1751	"	Michael French	"
1754	"	Master Val. Fleming	"
1758	"	Michael French	"
1761	"	Val Fleming	"
1766	"	Denis Hyens	"

In 1770 the Rev. Martin Morris, afterwards Provincial of the order, and a very learned and zealous man, was appointed Prior, who held office until the year 1786, when Rev. Denis Mannin was appointed Prior and continued until 1791. During the priorship of this good Father, an agreement was entered into between the secular clergy and the Augustinian Fathers, having reference to mortuary Masses, and the performance of the obsequies of the dead, at the Augustinian cemetery, Fort hill. This agreement being a most important historical fact connected with the convent of Galway, we give a true copy of it, retaining its grammatical errors, for the purpose of preserving its greater authenticity:—

"The Secular Clergy of Galway, have chearfully and readily entered into the following arrangements with the religious of the Order of St. Augustine, of said Town, both from a consideration of their being Co-operators with them in the Vineyard of the Lord, as also from their regards for them, grounded on their proper deporment at a late period, in which they have

given proofs of their prudence and of their love of peace and harmony.

"First.—It being presumed that the class of people, who are enterred with High Masses will satisfy the resident Vicars in the mortuary dues, the Vicars from their regards for the Regulars, and from a consideration of their being co-operators in the Vineyard of the Lord, relinquish all claim to the obligations offered at High Masses for said class of people, WHO ARE ENTERRED IN THE CEMETRY ANNEXED TO THE CONVENT OF ST. AUGUSTIN, and have the religious rites performed with them: from the same principle the Vicars further tie themselves down to make no change in the practise hitherto kept up in this town, which is that the High Masses celebrated for the Laity on the day of enterrment should be at the Convent to which the burial place is annexed.

"Secondly.—The Vicars on being paid their Mortuary dues by the second class of people, by whom are understood such Tradesmen, Publicans and dealers of all descriptions, whose circumstances, and means, afford them an easy and competent subsistance in their line: and on being paid an English Crown by the third class, whose circumstances do not place them within the mentioned description, SHALL SUSPEND ANY CLAIM TO THE REMEMBRANCE OF SUCH PEOPLE.

"Thirdly—When those Mortuary dues are not thus paid to the Vicars, the religious of St. Augustin shall suspend any claim, and the Vicars shall without interruption enjoy the first remembrance of such people.

"Fourthly—Then and in such case the vicarin question, shall warmly recommed his parishoners to give a second remembrance to the said religious, and shall also whenever convenient, apply to the friends of the deceased, TO GIVE NOTICE TO SAID RELIGIOUS TO ATTEND THE FUNERAL OF THOSE ENTERRED AT FORT HILL.

"Fifthly—In case said religious get not a second remembrance, nor no consideration in lieu of it, the Vicars then in question shall hand over to the acting person of their house, any thing above the Mortuary dues, as above stated and the usual retribution of the Mass which he shall have got at the said first remembrance.

"A sincere desire of cultivating that union, tranquility, and peace which should always bind together those who were called as co-operators in the Vineyard of the Lord, having been the principle that led both partyes to make the above arrangement, they wish it may be mutually understood, that with the purest intention they have *bona fide*, agreed to the different articles it specifies, and will have its being perfected by the Vicars composing the Collegiate Church of St. Nicholas, on the one part, and by all the resident religious of St. Augustin at Galway, on the other part, it shall operate mutually to bind the undersigned and their successors to an exact *bona fide* observance of all its parts.

"F. Dennis Mannin, Prior Augustinians	John Joyes, Vicar.
Fr. Martin Morris.	Dennis Mannin, Vr.
Fr. T. August Tibrney	Walter Blake, Vr.
Fr. Nich. Brennan.	Francis Xav. Blake.
Fr. Augustin Ferrall.	Bartholm. Burke, Vr.
	Patrick Kirwan, Vr.

"I, Augn. Kirwan, Warden of the Colege of St. Nic. of Galway, do hereby give my consent and concurrence to ye above agreement, and do also promise to procure as far as in me lies, yt in all its parts it shal be carried into execution.

"Augn. Kirwan, W."

"Galway, May ye 22, 1790."

The original document may be seen at the Augustinian Convent.

From 1791 to 1795, Very Rev. Nicholas Brennan was Prior, from 1795 to 1799, the Very Rev. George Staunton was Prior; we have already spoken of this Father in page 137. The Very Rev. Austin Farrell was appointed Prior in 1799; in 1803, he was succeeded by the Very Rev. Thomas Tierney, who was most respectable and greatly esteemed by all classes of the people of Galway and vicinity. He was Provincial of his Order in 1815. Very Rev. James Fleming, who, had just completed the term of his Provincialate, was elected Prior in 1807, he was equally dear to the people and most zealous in promoting the interests of his order. Very Rev, William Hurley, was Prior in 1811, we shall speak of him in the History of the convent of Limerick. Very Rev. James Fleming was re-elected in 1815. Very Rev. Nicholas Clayton was elected Prior in 1819. This truly great man was a native of Galway, born in the year 1790. From his childhood he exhibited an extraordinary taste for literature. Having acquired a perfect classical knowledge, he became a novice in the Order of St. Augustine, and made his solemn profession at the age of 16. He commenced his Theological course at the Augustinian College of Coimbria, in Portugal, but in consequence of the war then raging in that country, he soon returned to his native land, and completed his studies in the College of New Ross, under the Very Rev. Philip Crane and Rev. James Doyle, O.S.A., afterwards Bishop of Kildare and Leighlin. He returned to Galway in the year 1812; here his great piety, his extraordinary zeal in the labours of the ministry, and his brilliant eloquence as a Pulpit Orator, raised him so high in the estimation of all classes of people, that he was justly considered by all as one of the greatest men of the day. It was generally believed, that he would have been raised to the Episcopal dignity, had Providence added a few years more to his precious life. A malignant fever, brought

on by his extraordinary labours in the pulpit and confessional, preyed upon the constitution of this great man, and in a few days, to the great grief of the inhabitants of Galway, consigned him to the grave, in the year of our Lord 1822, and 32nd year of his age. He was deeply lamented by the Augustinian Province of Ireland; and even to this day his memory is held in the greatest veneration.

The Very Rev. Austin M'Dermott, at present a member of the community of Galway, succeeded as Prior, the lamented Father Clayton, and held that office until the year 1839; he was then succeeded by the Very Rev. Austin Killeen, D.D., who continued to be Prior until the appointment of the present Prior, Very Rev. Michael J. Page, who was elected at the Chapter held in 1855.

A few months previous to the Chapter held in that year, the old chapel was levelled to the ground in order to clear a site for the splendid new Gothic church, now in course of erection. The plans and designs of this beautiful church have been given by M. B. Moran, Esq. Architect, Dublin; when completed it will be an ornament to the "City of the Tribes," an honor to religion, and one of the most beautiful churches in Ireland. The design is early English, and consists of nave, aisles, chancel and side chapels; the aisles are separated from the nave by an arcade of seven arches of equilateral form with octagon piers of highly polished limestone, surmounted with moulded capitals of the same material, which forms a novel and striking feature in the building, and shews how much can be made of ordinary limestone for the purpose of architectural embellishment. The chancel is lighted by a traceried window in three bays; the nave by a triple lancet in front, and cleristory single lights; the roof consists of framed principals springing from corbals, between the cleristory windows, the underside of common rafters,

sheeted and divided into panels between each principal, the entire is dressed stop-chamfered and stained; the principal entrances are from Middle-street, and approached by a flight of six steps.

The people of Galway have been assisted in the erection of this church by the subscriptions of the faithful, not only in Ireland and England, but also, in the United States of America; through the indefatigable exertions of the present Prior, the Very Rev. M. J. Page, and the Very Rev. Austin Killeen, D. D. May we not then confidently express the hope, when generations yet unborn will assemble within its hallowed walls, that they will offer a prayer to heaven for the departed souls of those, who, under Divine Providence, erected, for their spiritual benefit, to the worship of the living God, this glorious monument of religion. And it shall be our constant ardent prayer, that the present zealous community will live to enjoy this noble church for many happy years to come.

CONVENT OF CORK.

Having concluded the history of the Augustinian convent of Galway, we now proceed to lay before our readers the history of the convent of Cork. According to Ware, a monastery under the invocation of St. Augustine, was founded at Cork, in the reign of Edward I. or thirteenth century. Lublin is of opinion, that it was founded in 1475, as there was no account of its existence before that period given by the registers of the order. Alemande says, that it is not known for certain who were the founders of that monastery, but that its foundation was generally attributed to the Barons of Kinsale, of the ancient family of the Courcies, of English extraction. Herrera places the founda-

tion of this house in the year 1472, for he says that the General commanded religious discipline to be observed there that year. It was granted, 19 Elizabeth, to Cormac MacCarthy, at the yearly rent of £13 16s. 8d.; it was converted into a sugar house, now called the "Red Abbey." From this fact it is evident that this monastery was continued from the date of its foundation to the reign of Queen Elizabeth, about the end of the sixteenth or beginning of the seventeenth century, for she died in 1603. From that period to the year 1725, we have no written record as to the existence of a community in that city, though we can have no reasonable doubt that some of the order, in spite of the persecution of those days, raised against them by successive hostile governments, always held their ground in that city, as in other places, living in private houses or with their relatives, and always ministering to the spiritual wants of their fellow citizens. It is thought that Father Denis O'Driscol, who was Provincial of the order in 1656, belonged to the convent of Cork.

It is highly probable that there was a community of the order in Cork for some years previous to the year 1698; for it is an historical fact connected with Irish history, of which we have already spoken in the history of Galway house, that in the reign of William III. all the Friars were compelled to quit the kingdom on or before the 1st of May, in that year. We find out of 454 religious who were obliged to fly from their native land, that seventy-five were banished from Cork. (*See Brennan's History of Ireland.*) From this historical fact we may conclude that many Augustinian Fathers were amongst the number of the proscribed of those unhappy times. Four years subsequent to that time, we find allusion made to the convent of Cork in the letter of the celebrated Father Bernard O'Kennedy, which we have given in page 67. Again twenty-three years subsequent to the date of said let-

ter, we have proof of the existence of a community in that city. There is an old manuscript at present in the archives of the convent, referring to a religious profession that took place there in the year 1725. At that period, therefore, there must have been a community in Cork, and likely for many years previous. From 1746, to the present time, we have an accurate list of the Priors of that community, which we now give, with some important facts connected with the history of that establishment.

In 1746, the convent of Cork was situated in Fishamble-lane, then in the parish of St. Finbar, or south parish, but now in the parish of SS. Peter and Paul, in Carey's-lane, as appears from the books of the convent. It appears from a list of the Provincials of the order since the year 1730, that the Very Rev. Martin Casey was Provincial in 1742, and probably resided in Cork, as we find him Prior of that convent in 1746, and forming the community with the Rev. Laurence Toole to the year 1749, when the Rev. John Fogarty and Rev. William English joined. In the year 1750, Very Rev. Martin Casey died, and was succeeded as Vicar Prior by Rev. John Fogarty.

The following extract is taken from the book of the house:—

"I entered as Vicar Prior of the house of Cork the 7th of November, 1750.

"BROTHER JOHN FOGARTY, Vicar Prior."

In 1754, the Prior was the Very Rev. William English; he held office until 1758, when the Very Rev. Laurence Toole was elected and continued in his office until the re-election of the Very Rev. William English in 1769. He, having held office for the usual time, was succeeded in 1774, by the Very Rev. Nicholas Miles, who died in a short time and was succeeded as

Vicar Prior by Very Rev. Cornelius Funesy. During the priorship of this good man and in the year 1776, the following important resolution was made by the Fathers of the community:—

"We the undersigned FF. Prior and Conventuals of the Order of St. Augustine in Cork, considering our miserable situation here in an old tottering house, with an old tottering chapel, exposed to the censures and insults of the enemies of our religion, who frequently pass this way; and there being no lease of said premises, have agreed and unanimously resolved to lay up something yearly for the purpose of building a chapel, whenever it shall please Providence to favour us, and give success to our endeavours. May God enable us or our successors to accomplish this design done to his honour and glory; and may he reward our benefactors with temporal and eternal happiness. Amen.

"Cornelius Funesy, Vicar Prior.
"William English.
"Edward Keating."

"Fishamble lane, March 4, 1776."

From the year 1777, to 1783, the Prior was the Very Rev. Edmund Keating, of him it may be truly said, that he was a great man. He was a most learned Theologian, most distinguished for his great piety and religion, and most zealous in advancing the interests of his order. It was during his priorship that the present most commodious church in Brunswick street was erected. The building was commenced in 1780, and under his auspices, the good work of which he was the principal promoter, was brought to a speedy completion, but under the most trying circumstances.

Dr. Butler, Bishop of Cork, afterwards Lord Dunboyne, attempted to prohibit the Very Rev. E. Keat-

ing from building the church. But he knowing that the public would regard him as a persecutor of the Friars, and finding that they intended to build in the then parish of SS. Peter and Paul, in a place off the North Main street, he prohibited them on the *plea* that, they had no right to remove their convent from one parish to another without his consent. He refused his consent without assigning any reason but his own will. To obviate this difficulty and for the sake of peace, the Very Rev. Prior and Community took the present site in Brunswick street, it being within the same parish, at that time the south parish or St. Finbar's, on the longest lease of years and at a heavy ground rent. Having secured the site, they proceeded as best they could with the good work. In the mean time the Bishop, with a view to stop the good work altogether, suspended the Prior, and Community. But the good Fathers were not to be deterred by the arbitrary act of the Bishop. They proceeded with the good work, though under suspension. The case, however, was laid before the court of Rome, and after the lapse of a year, the Augustinian Prior of St. Matthew, in Rome, transmitted to them the decision of the Holy See in their favour, with a command to the Bishop, Dr. Butler, to bless their new church. The Bishop, as in duty bound, obeyed the mandate of the Holy See, and to the great joy of the people of Cork, he blessed the new Augustinian church, and restored the Very Rev. Prior and Community to the jurisdiction of the diocese.

Whilst the Community were under the displeasuse of the Bishop, they were obliged to carry on a school for their support, which was a most respectable one, and is spoken of in Cork to this day.

In 1783, the Very Rev. Patrick Casey, master of sacred Theology, was appointed Prior, who held that office till his death, which occurred in 1787. In that year the Very Rev. E. Keating was elected Provincial

of the order in Ireland, and the Very Rev. Michael Sheehan was elected Prior of Cork. He continued Prior until 1795, when he was succeeded by Very Rev. John Gibbons.

The Rev. William Keating, nephew of the Very Rev. Edmund Keating, joined the Community in 1798. He was a very learned man and a most distinguished theologian. He was Regent of the order and a contemporary of the celebrated Rev. Nicholas Molloy of the convent of Dublin, whilst in Italy. Immediately on his return home, his uncle claimed for him all the privileges and exemptions to which the constitutions of the order entitled him; but, the claim was overruled by the Provincial, Very Rev. William Gahan, whose decision was approved of by Rome on the ground that it was a missionary country, and that those privileges and exemptions here, were impracticable. After a short time he was called out on the secular mission by the Bishop, Right Rev. Dr. Moylan, to meet the necessity of the diocese, and in this missionary capacity, he endeared himself to the clergy and people of the city of Cork and Kinsale. After some years he was obliged by his order to return to Rome and take charge of the property of the Irish Augustinian college of St. Matthew in that city, during the French war. He fulfilled this trust with great risk, but with good effect.

In 1799, the Very Rev. Edmund Keating was reelected Provincial, and the Very Rev. Michal Sheehan was reelected Prior.

In 1803, the Very Rev. Michael Farren was appointed Prior, who died the year following, and was succeeded as Vicar Prior by the Rev. John Gibbons, who at the chapter of 1807, was re-elected Prior, and continued in that office until 1815. During his priorship the Venerable and Very Rev. Edmund Keating died, at the age of 80 in the year 1813. He was loved

and respected by all classes of the people of Cork, and to this day his memory is revered by the Augustinian province of Ireland. In the same year the Rev. Daniel O'Conner, afterwards Vicar Apostolic of Madras, joined the Community.

In 1815, Very Rev. Michael Sheehan was appointed Prior.

In 1819, Very Rev. John Gibbons was appointed Prior.

In 1823, Very Bev. Daniel O'Connor was appointed Prior.

During this priorship Very Rev. Michael Sheehan died, at the age of 72, and the Very Rev. John Gibbons at the age of 75, the former in the year 1822, and the latter in 1826; both were most exemplary clergymen, endowed with very superior abilities, truly devoted to the interest of religion, and who, as it were, lived only to promote the welfare of their order.

In 1827, Very Rev. Daniel O'Connor was elected Provincial of the order in Ireland, and Very Rev. Bernard O'Neil was elected Prior of the house of Cork.

In 1831, Very Rev. Daniel O'Connor was re-elected Prior. In 1834, he was appointed Bishop of Saldes, and Vicar Apostolic of Madras. He sailed the following year for his distant mission, accompanied by the Very Rev. Dr. Moriarty, O.S.A., now Commissary General of the order in the United States of America, and by the Very Rev. Michael Page, now Prior of Galway, and also by the Rev. Father Stephens of the same convent.

In 1835, Very Rev. John Cronin was elected Prior, who held that office until his death, which occurred in 1844. He was a man of very superior abilities, an excellent preacher, and a most active member of the order. Very Rev. James B. Hayes succeeded him as Vicar Prior, until the chapter of 1847, when Very Rev.

Mathew Downing was elected, who held office until 1850, when he sailed for the mission of Australia, where he still remains. He was succeeded as Vicar Prior, by Very Rev. Patrick Lyons, until the chapter of 1851. In that year Very Rev. Bernard O'Neil was elected Prior. He died in 1854, deeply regretted by his Community, as a truly religious man, well informed and most zealous in promoting the interests of his order. He was succeeded until the following chapter by Very Rev. Patrick Lyons as Vicar Prior. In 1855, the present Prior, Very Rev. Daniel Foott, was elected.

In 1852, the Very Rev. James B. Hayes, a very noted member of the convent of Cork, sailed for the Australian mission. He is now Dean of Geelong in the diocese of Melbourne.

The Right Rev. Dr. Goold, O.S. A., the present Bishop of Melbourne, made his religious profession in the order of St. Augustine, at the convent of Grantstown, county Wexford, in the year 1832. He belonged to the convent of Cork, and was affiliated to that Community at his profession. Being sent to Italy after his profession, he was located by the Most Rev. Father General in the convent of Perugia as a student. Having completed his studies with success, and being promoted to the priesthood, he returned to Rome, where he joined the mission of Australia, under the Most Rev. Dr. Polding, whom he met in that city in 1837. As soon as he received his appointment, he started for that distant land, and after labouring for thirteen years as a zealous missionary in that portion of the Lord's vineyard, he was appointed by the Holy See, the first Bishop of Melbourne. He received his episcopal consecration in the year 1850, at the hands of the Most Rev. Dr. Polding, Archbiship of Sidney.

CONVENT OF LIMERICK.

The convent of the Order of Hermits of St. Augustine was founded at Limerick in the thirteenth century, by O'Brien, of the kingly race of Limerick and Thomond, near Quay-lane; but not a trace of it is to be seen now.

The Prior of this house had the first voice in the municipal elections of the city. The last Prior, before the suppression in 1594, was Stephen Sexton.

The possessions of this convent in lands and houses, through town and country, were valued at £8 6s. 1d., now worth £166 1s. 8d. It was entitled the "Convent of the Holy Cross." See De Burgo, in his "*Hibernia Dominicana*," page 749, where he quotes as his authority "*Anthony Brodin's History of Ireland*," published in 1668, who belonged to the Order of St. Francis, and was a native of the county of Clare. According to Alemande, in his "*Monasticon Hibernicum*," page 323, this convent is spoken of by Herrera and Lublin, especially by Herrera, who tells us, that it was built before the year 1472, as in that year a command was given by the Most Rev. Father Aquila, General of the order, that regular discipline should be observed therein. It is, therefore, most likely that this convent was in a most flourishing state in the early ages of its existence, and that religious discipline was fully observed by the Community in accordance with the spirit of the rule of the order, until the days of persecution, under Queen Elizabeth.

In those days, when that impious monarch was attempting to force her Catholic subjects to renounce the religion of their Fathers, the bishops and clergy of the people were marked out as the special objects of her hostility. Limerick, like other places, was the scene of blood. The clergy, both secular and regular,

were tortured in the most cruel manner: some were flogged to death, others were beheaded, others were hanged, bowelled, and cut in quarters. The Venerable Bishop Hugh Lacy, escaped the sword by flying from the scene of blood, and hiding himself amongst the caverns of the mountains. He was more fortunate than the Venerable Bishop of Emly, Right Rev. Dr. Terence Albert O'Brien, who, a few years afterwards, under the direction of Ireton, Cromwell's successor, suffered a most cruel death, but a most glorious martyrdom, in the city of Limerick.

Though there could not have been in those days a regular Augustinian Community in Limerick, in the strict sense of the word, still we cannot entertain a doubt as to the continuous existence of the Augustinian Fathers in and about that city. They, no doubt, occasionally fled from the horrors of persecution, but invariably returned, and like the martyrs of old they stood by the people. There were in those days about 100 Augustinians in Ireland—more numerous than they are at the present day.

During the long lapse of years from the suppression of the convents and monasteries, to their humble revival in Ireland, the youth of this country never ceased to devote themselves to religion in the respective orders on the continent of Europe. And returning in due time, they served the various dioceses in the neighbourhood of the venerable ruins of their former monasteries, until they became, by their zeal and the contributions of the ever faithful Irish, enabled in some degree to revive them.

In 1691, we find that there was a Community and convent in Limerick. De Burgo in his *Appendix Monastica* of the "*Hibernia Dominicana*," alludes to a law-suit between the Prior of the convent of St. Augustine, Limerick, and one William Lysaght, as to the possession of their convent. In that year the Prior

was the celebrated Bernard O'Kennedy, subsequently Provincial of the order in Ireland. He afterwards fled to Spain from the horrors of the persecution of William III., where he died in 1704. He wrote a very remarkable letter a little before his death to the province of Ireland, for he was then the Provincial. We have already given that letter in page 67. In that letter he states, that he left in trust with a friend in Ireland, a chalice and suit of vestments for the convent of Limerick, which is a proof that a convent had been there before his departure from Ireland.

During the reign of Queen Anne, who ascended the throne in 1702, Ireland exhibited the same tragical picture that was exhibited in former reigns. The persecution of bishops, dignitaries, and regular clergy continued unabated. Though fifty pounds were offered by the government of the day for the conviction of a bishop, and twenty pounds for that of every regular, still we find that almost all the regular clergy, notwithstanding the numbers banished in 1698, continued in their native land. They retired to the asylums that nature had prepared for them—to the caverns of the mountains and wild morasses of the country.

Anne, the worst of the Stuarts, closed her mortal career in 1714. It was not until about the end of the reign of George I. that the regular clergy began to live in community, and to erect chapels in the principal towns of Ireland. In Limerick the Augustinians lived in community in the reign of George II. who ascended the British throne in 1727.

We now give an acurate list of the Priors of that convent, with the dates of their appointment, from about the year 1760, to the present time, together with many important facts connected with that establishment:—

The Very Rev. Thomas Walsh was appointed Prior about that time, and continued to hold office until the

year 1770. He took a leave of a plot of ground in Creagh's-lane, near Quay-lane, where the old monastery formerly stood, on which the Community, aided by the people, erected a very commodious public chapel and residence for themselves. The Community were never less than three and sometimes four. They invariably served the people, by hearing their confessions and preaching to them the word of God. Their chapel was the first in the city of Limerick in which an organ was erected.

1770	Very Rev.	James Byrne was elected Prior.	
1778	"	Thomas Walsh	"
1786	"	Augustine Aylmer	"
1811	"	Stephen Egan	"
1815	"	John Augustine Cronin	"
1819	"	Stephen Egan	"
1823	"	John Augustine Cronin	"
1835	"	Robert Dore	"
1839	"	James Dundon	"
1843	"	Robert Dore	"

1855 the present Prior, Very Rev. James Dundon, was elected.

We now come to consider the removal of the convent from Creagh's-lane in the old town to George's-street in the new, which occurred in 1823. The chapel being then too small for the accommodation of the increasing population, it was long and ardently desired by the Community to remove to the new part of the city. At length, as if by an especial act of Providence, they were enabled to carry their desire into execution. The new theatre recently built in consequence of the burning of the old one, was allowed by the committee or managers to be indebted for rent and arrears, and was brought to the hammer, under the court in Dublin. The Prior, Very Rev. Father Cronin, having heard of the affair, and being prepared with the consideration, called on the Provincial, Very Rev. John Gibbons, at Cork, and

having obtained his sanction and blessing, proceeded with a companion, the Rev. Daniel O'Connor, now Bishop of Saldes, to Dublin, and within a week was in possession of the theatre with all the legal conveyance and authority, to the great astonishment of the lovers of the Drama No time was lost in insuring the premises, and agreeing with an Architect for the fitting up of the theatre into a church of the Most High. In a few weeks, the work being completed, the church was opened with great solemnity and consecrated by the bishop of the diocese, the Right Rev. Dr. Touhy. The sermon on the occasion was preached by the Right Rev. James Doyle, O. S. A., Bishop of Kildare and Leighlin, and a very generous collection was obtained, which assisted considerably in liquidating the building debt. It is now one of the principal and most beautiful and commodious churches in the city of Limerick.

The Fathers of this convent were always held in the highest respect by the Catholics of Limerick. The Very Rev. Thomas Walsh, who built the old convent about 100 years ago, was a very learned and venerable man—he was Provincial of his order. He lived to the age of 90 years, and said Mass every day almost to his death. He was born in Limerick in the reign of Queen Anne, and with the exception of a few years of his college life on the Continent, he spent his whole life in and about his native city.

Very Rev. Augustine Aylmer was equally venerable and a most learned and accomplished scholar. The same may be said of the Rev. Patrick Green and the Rev. Thomas Connolly, who for many years were members of the convent of Limerick.

The Rev. William Hurley was also a member of this Community for some time. He was called out on the secular mission where he distinguished himself as a most zealous priest and active missionary, especially in the memorable year of 1798, in visiting the prisons,

and there exhorting his persecuted countrymen to bear their trials with fortitude. He was afterwards master of Novices at Galway, where he died.

Father Stephen Egan was beloved by the clergy and people of Limerick for his learning, piety, and simplicity.

Of the worthy Rev. John Augustine Cronin too much cannot be said in praise. He was a most pious and zealous clergyman, who lived only to promote the good of religion and of his order, by the establishment of confraternities, and ultimately by being the principal means of removing the convent from the old to the new town. He lived respected, and died deeply regretted by the whole city in 1834.

CONVENT OF CALLAN,

COUNTY OF KILKENNY.

Father Herrera, in his History of the Augustinians, vol. 1, p. 158, tells us, that there were two monasteries of the order of St. Augustine at Callan, that one of them was founded in the year 1251, by Hugh Mapleton, Bishop of Ossory, and the other by Edmund Butler and his wife in the year 1471. Ware says this foundation was in the year 1480, and that James Butler, father to Peter, first Earl of Ormond, was the founder, and that his remains were buried in the church there in the year 1487. Father Lublin says this house was founded before the year 1487. Herrera is the only writer who thinks there were two convents in the town of Callan. He says the latter of them is called in the registers of the order *Calina* and *Callania*, and that regular discipline was observed there in the years 1472 and 1479, and that Pope Pius II. by a Bull

dated 3rd November, 1461, intrusted to the Abbot of Ferns the erection of the new monastery in the town of *Callania*, diocese of Ossory, at the request of its pious founders, Edmund Butler and his wife. Ware only observes that, authors don't agree either about the time of the foundation or the founder's name. Allemande is of opinion that there were two distinct convents of this order, one at Callan, and the other in the vicinity of the town, which were afterwards united. Father Torrelli, O. S. A. is not of this opinion, for in his history of the order of the Hermits of St. Augustine, written about 200 years ago, after admitting that the monastery of Callan was founded in the year 1251, and that the true founders were not known, he denies that there were two distinct foundations, his words are these:—"*However, with respect to so learned and able a writer* (he means Herrera), *I take the liberty to say there was but one monastery, and that the foundation of the year* 1461, (ordered by Pius II.) *was rather only a reparation, which he calls a foundation, because, perhaps, it had been for some time forsaken by the Friars, and was fallen, or else had been destroyed by soldiers, and so afterwards in the said year,* 1461, *it was newly founded by our own order.*"

It is most likely that the present Protestant church of Callan, which bears all the signs of the most venerable antiquity, belonged to the foundation of 1251, attributed to Hugh Mapleton, and that the monastery said to be founded by him was for the Canons Regular and not for the Hermits of St. Augustine. Before the elevation of that prelate to the see of Ossory, he was Archdeacon of Glendalough, and consequently a Canon Regular of the Order of St. Augustine. It is, therefore, more in accordance with probability that he founded the monastery for his own order and not for the order of the Hermits. This fact being admitted will throw great light on the subject, and will go far to

reconcile the different opinions of authors, who have written upon it; it will recognise the existence of two different monasteries, founded at different times, but founded for different orders.

Though authors may not agree as to the original foundation, or as to the existence of two distinct convents of Hermits in the town of Callan, one fact, however, is admitted by all who have written on the subject, and that is, that a convent of the Hermits of St. Augustine was established there by one of the Butlers, some time before the end of the fifteenth century. It is a matter of very little importance now, whether the convent established at that time was a new foundation or only a reparation of the old. Before its suppression it was richly endowed by the Ormonds, and was noted for its learned Community, its library rich in manuscripts, holding a duplicate of all the rare works in the library of the celebrated abbey of Jerpoint, also for the richness of its church utensils, &c.; but above all, for its care of the poor.

The last Prior before its suppression, was William Fogarty. On the 13th of December, 1557, the convent with four acres at Callan, three gardens and three messuages, together with the Abbey of Athassel, in the county of Tipperary, was granted for ever to Thomas, Earl of Ormond.—*See Auditor Gen. Office.*

The church was a handsome Gothic structure, but it was destroyed, with the rest of the town, at its capture by Cromwell. There are, however, some vestiges of the choir and tower with the walls of the church itself still remaining, which denote the former beauty of its style of architecture. The ruins are now so dilapidated by time and the ruthless hand of war, that they only produce in the mind of the religious traveller, the deepest sentiments of regret for the fallen splendour of that once glorious establishment.

After the destruction of the town and abbey by

Cromwell, it is thought that Callan was abandoned by the Friars; when they returned is a matter of great uncertainty, at least as far as we can ascertain. For more than a century after the days of Cromwell, the picture presented by Catholic Ireland, especially within the English pale, was almost a continued scene of terror and blood. It is almost certain, therefore, that there was no Community there during the dark days of persecution, though it is not unlikely that some members of the order remained in disguise either in the town or neighbourhood, in order to impart the consolations of religion to their persecuted countrymen. We have, however, documentary proof that a Community was there in the year 1766, and perhaps for some years before that time. Very Rev. Cornelius O'Mara was Prior there from that year until 1774, he was then succeeded by Very Rev. Philip Tierney, who was Prior until 1786. The next Prior was Very Rev. John Foley, who held office until 1791. After him came Very Rev James Tierney, who was Prior until the year 1803. At the chapter held in that year the Very Rev. John Rice was elected Prior, and he continued to exercise the duties of that office until the year 1819. It was during his priorship, and through his indefatigable exertions, that the present splendid Augustinian church was erected.

Previous to his time the Community had possession of an old thatched house and chapel in Clothier's lane, a few perches from the present church; it fell in 1810. By all accounts it never was built for religious purposes, being but a couple of mud huts united. The last time that Mass was celebrated in it, the roof gave way, and the people had to support it with their hands and shoulders, until Father Grace, a venerable old man of the order, completed the Holy Sacrifice. Such then was the abode, and such the place of Divine worship, where the sons of St. Augustine had laboured for

many years for the benefit of religion, and the upholding of their own religious institute. Yet humble as was their position, and deprived as they were of the comforts of life, still they looked upon *their* days as happy, contrasted with those of former times, when the minister of God was often obliged to fly for refuge to the caverns of the mountains and wild morasses of the country. But now a bright day was about to dawn upon the Community, no doubt as a reward from God for their patience and zeal during the dark days of persecution.

In the year 1810, the present beautiful church was commenced, and under the auspices of the good Prior, Very Rev. John Rice, was completed in a few years. It is a remarkably neat Gothic structure, ninety feet by forty, and built of cut stone. The groined ceiling is considered a model of perfection. The altar-piece, a copy of Dominichino, by an Italian artist, is confessedly one of the best paintings in Ireland. Two beautiful statues, representing the Blessed Virgin and St. Augustine, are placed in two niches at each side of the great altar

This church is an ornament to religion, and all who have seen it, consider it the neatest in Ireland, in point of chaste style, and perfect unison of interior and exterior. The tower has a venerable appearance, is ninety feet in height, and has a large clock with two dials, the only public clock in the town. The tabernacle, made in Italy, vestments, &c. are rich and beautiful.

The Community before the present convent was built, had apartments under the church. From the position of the ground, the church (being built along the declivity of a hill) shows in one side principally; the apartments being so contrived as not to interfere with the Gothic and unique appearance of the church. The small lawn bounded by the king's river, is envi-

roned by fine gravel walks, enclosed between two elm hedges, and serves as a beautiful walk for the students and Community; a neat wooden bridge connects this lawn with the abbey field, where the ruins of the ancient abbey stand. The abbey field, with the ruins, is now in possession of the Community, for which they pay a rent, though in strict justice they are the rightful owners, being the legitimate successors of those to whom, for the benefit of religion, the property was originally granted.

In the abbey field there is a most remarkable well, which in all seasons is sufficiently abundant for the supply of the whole town Its water is justly considered the purest and most excellent in Ireland.

The Very Rev. John Rice, under whose priorship so much good was done for the order at Callan, is well deserving of our notice. Too much cannot be said of his zeal and persevering energy, in promoting the interests of the religious Institute to which he belonged. The present beautiful church of the order at Callan, which was commenced by him, as we have already noticed, under the most trying circumstances, and brought, by his untiring exertions, to a speedy completion, whilst it is an ornament to the town, and an honor to religion, is, at the same time, and will be a lasting monument of his zeal, piety, and religion. Being most amiable in his manners, dignified in his person, and possessed of considerable abilities, he gained the esteem and respect of all classes of people; and hence it was that he was enabled by the most generous subscriptions from different parts of the United Kingdom, to carry on and complete the good work in which he had been engaged. When the church was completed, he was appointed superior of the Irish Augustinian convent in Rome. He remained in the "Eternal City" from 1819 to 1825.

At the chapter held in 1819, Very Rev. John Shea

was appointed Prior of Callan. Very Rev. John Furlong, D. D., now of New Ross, was elected Prior of the same convent in 1823.

Whilst Father Rice was in Rome he obtained from the Holy See, for the Irish Augustinian province, the present church and convent of Santa Maria in Posterula, as being a more eligible locality for students, than the convent of St. Eusebius, previously in possession of the order. Having succeeded so satisfactorily in the object of his mission to Rome, he returned to his native land in the year 1825, and in 1827 was re-elected by the chapter, Prior of his favourite convent of Callan; which office he continued to hold with great advantage to his Community, until at the request of the Most Rev. Father General, he again returned to Rome in the year 1832. Here he was well known and respected in the highest circles of society, and was on terms of the most intimate friendship with many of the Cardinals and other dignitaries. In a short time he was particularly noticed by the Common Father of the faithful, Pope Gregory XVI; for in the year 1835, as a mark of his esteem for the zeal and religious worth of this good priest, His Holiness raised him, *viva voce*, to the high and responsible office of Assistant General of his order for Germany, and for all other countries outside of Italy. We need not say that he discharged the duties of his high office, if possible, with increased zeal for the welfare of his religious institute.

In 1840, he went to Malta on business connected with his order in that island. It was his last mission in this world. Having fallen into a severe illness whilst in the discharge of his duty, he received all the consolations of his religion, and in a short time, amidst the prayers of his religious brethren, by whom he was surrounded, he resigned his pure soul into the hands of his Creator in the 68th year of his age.

After the departure of Father Rice for Rome in 1832,

Very Rev. Philip Lynch, the present Provincial of the order, was appointed Vicar Prior of Callan, and having been elected Prior at the subsequent chapter of 1835, he continued in that office until 1839, when he was succeeded by the Very Rev. Nicholas Furlong, D. D. who continued to be Prior of that convent, until he was elected Provincial of the order at the chapter of 1851

In the year 1839, under the direction of the new Prior, the present convent was commenced, and was completed in a short time. It is now a very respectable building and a most commodious residence for the Community. When the convent was completed a college was established there by the same zealous Prior, for the purpose of imparting a classical education to the young men of the town and vicinity; and in a short time it progressed so rapidly, that the principal cities and towns of Ireland, even Scotland and the far distant Australia itself, have supplied it with students. The college has been lately enlarged, it contains two well-ventilated dormitories. The students are taught the Latin, Greek, French, and Italian languages, with all the branches of an English education. There is also a class in Philosophy and Theology for the novices and professed of the order; for Callan has been generally the Novitiate of the province. The professors of the college are the Rev. Fathers of the Community. The class-rooms and Novitiate are under the church, where (as we have already observed) the Community had their apartments before the present convent was built. We may therefore say with justice, that the Augustinian establishment at Callan (including the church, the convent, the college, and the Novitiate, with the abbey-ground and abbey itself) is one of the most respectable of the order in Ireland.

The Very Rev. Philip Lynch was appointed Prior in 1851, and held that office until he was elected Provincial of the order in 1855. He is a very pious, vener-

able, and learned man, and full of the spirit of his order. He has been always held in the highest esteem by the Fathers of the province. Holding now, most deservedly, the highest dignity of his order in Ireland, he discharges the duties of his high office with all those qualities that constitute a good and prudent ecclesiastical Superior.

The present Community of Callan consists of the Very Rev. Philip Lynch, Provincial; Very Rev. Nicholas Furlong, D. D., Ex-Provincial; Very Rev. Francis Doyle, Prior; Rev. Fathers Colbert and Hendrick; besides the Novices and Professed.

Right Rev. Dr. John O'Dwyer, O. S. A., who was Bishop elect of the diocese of Savannah in America, was received and professed for the Augustinian Community of Callan. This truly pious and talented member of the order, was born in the vicinity of Callan in 1816. Having acquired at an early age a good classical education in the college of Kilkenny, he expressed a great desire to join the religious state. He accordingly proceeded to Grantstown, in the county of Wexford, where, having served his novitiate, he pronounced his solemn vows in the year 1836. After his profession he proceeded to Italy, where he entered as a student the Augustinian College of Perugia in the Ecclesiastical States. Having completed with great success his Philosophical and Theological studies, and having been raised to the priesthood, he was sent by the General of the order to the Augustinian convent of Philadelphia, in the the United States of America, in the year 1841. Here Father O'Dwyer had a wide field for the exercise of his zeal and learning. To him may be chiefly attributed the erection of the present magnificent church of St. Augustine in that great city. He was beloved and respected by all classes of people for his great piety and learning. Having acquired a lasting character for himself as a most learned priest and zealous

missionary, he was appointed, at the recommendation of the prelates of America, by Pope Pius IX. Bishop of the diocese of Savannah—but he never received episcopal consecration. A few days' illness consigned his body to the grave and his soul to the celestial hierarchy. He died in 1850 in the 34th year of his age, deeply regretted by all who knew him at home and abroad.—*May he rest in peace.*

CONVENT OF NEW-ROSS.

COUNTY OF WEXFORD

THE CONVENT of New-Ross, in the barony of Bantry, county of Wexford, was founded for the Hermits of St. Augustine (*as Ware says*), in the fourteenth century, in the reign of Edward III. Father Herrera observes in his History of the Augustinians, that the monastery of Ross, *according to the Registers of the Vatican*, was founded in 1320. The name of the founder does not appear in any of the ancient records that we have seen. It is said, however, that William de Rupe was the founder; but not a single historical fact connected with the monastery, for the first 200 years of its existence, have we been able to discover. We find, however, that the convent, before its suppression, was endowed with considerable wealth in lands and houses. In the time of Henry VIII. it possessed eleven houses and five gardens in Ross, sixty acres of arable and pasture land, and two of wood in Polleapyll. All this property, with the convent itself, was granted by that wicked monarch for *ever in capite* to Richard Butler, at the annual rent of 17 pence, Irish —*See Auditor Gen. Office.* The last Prior, before the suppression of the convent, was Rev. John Gregory; Rev. Robert Everard was Prior before him,—period unknown.—*King*, p. 422.

In the year 1541, an act was passed for the suppression of the abbeys, monasteries, and religious houses in Ireland. Then it was that the work of destruction commenced: the cupidity of an avaricious monarch and his nobles was to be appeased by the plunder of the property of the church. The abbeys and convents were destroyed throughout the land. In the county of Wexford the abbeys of Dunbrody, Tintern, and Ferns, with the convent of Ross, were at that time suppressed, and the property belonging to them granted to the nobles and courtiers of Henry VIII., subject, however, to certain annual revenues to be paid to the King.

Richard Butler, to whom the property of the Augustinian convent of New-Ross was granted, was the second son of Peter Butler, Earl of Ormond. He was afterwards created Viscount of Mountgarret by Edward VI.

In 1539, Alexander Devereux, Abbot of Dunbrody, was appointed by the King, Bishop of Ferns. He was the first Protestant Bishop of that see. He scrupled not to sacrifice his religion by taking the oath of the King's supremacy, in order that he might obtain, as the wages of his apostacy, the *Pseudo-Mitre* of Ferns. His defection from the unity of the Holy Catholic Church was, no doubt, a grand auxiliary to the schismatics to enrich themselves with the spoils of the sanctuary, by plundering the churches and convents of the county of Wexford.

The Augustinian Community of New-Ross, being thus plundered of their property, just 221 years after their establishment in that town, and thereby deprived of the very means of subsistence, were compelled, for the first time, to apply for their support to the generosity and benevolence of the Irish heart; and by virtue of this inexhaustible fund they have been enabled for the last 300 years, to promote religion, to uphold their Institute, and to preach charity and patience to the persecuted Catholics of the county of Wexford.

It is not unlikely that the present Protestant church is on the site of their ancient convent. Some vestiges of an old Gothic structure surmounted by a cross, and to which the modern Protestant building is attached, may still be seen. A cemetery is on the site, and though in the hands of Protestants, it was from time immemorial the burial ground of the Augustinian Fathers, until about the year 1823. It is only a few perches distant from their present establishment. It is, therefore, not improbable that the Gothic structure, *now in ruins*, was the old church of the Augustinians, which, as we have already remarked, was granted by Henry VIII. to Richard Butler, afterwards Viscount of Mountgarret. There is, likewise, some reason for supposing that it belonged to the priory of the Canons Regular of St. Augustine, which, according to Allemande, was founded at Ross at a very early period. Some say that it was a Cistercian abbey; but of this we have not seen any proof whatever. Perhaps this erroneous opinion has arisen from a statement made by Ware, that the priory of Ross was converted into an abbey of the Cistercians. But we have discovered that *he* referred not to New-Ross, but to another Ross near the river Barrow, in the county of Kildare. The Franciscans were likewise at Ross, but their convent was *near the river*, where that of the Crossbearers formerly stood. The words of Ware are: "in a place where sometimes stood a house of the Crossbearers *by the river Barrow* in the reign of Edward I." The site, therefore, of which we speak cannot for this reason be that of the ancient convent of the Crossbearers or Franciscans, as it was considerably distant from the river and situated on an eminence; and as there was no other religious foundation in Ross, we must conclude that it belonged to either the Canons Regular or Hermits of St. Augustine. It is supposed by some of the people of Ross that it was the ancient parish church of

the town. This supposition would not interfere with the fact, that the church belonged to a religious order; for religious orders in those days had the care of parishes in Ireland, as they have at present in Rome.

We have not seen any historical fact connected with the convent from the days of Henry VIII., until early in the last century. During that time there was assuredly no community there in the strict sense of the word. Individual members of the order most likely were there, or in the neighbourhood of the town, even in the worst days of persecution. For the religious orders never abandoned the people; and it may be truly said of them, that their indefatigable exertions in preaching the truths of the gospel, and their undaunted zeal amidst the scenes of terror and blood, did preserve, under God, the faith of the Irish people. The convent was revived early in the last century.

About the time of George I. a thatched chapel was built for the order on High-hill, just opposite the site of the present church and convent, by a most venerable member of the order, Rev. Joseph Rossiter. He was born in 1681, a year ever remarkable in Irish history, as being the epoch of the martyrdom of the illustrious Primate, the Most Rev. Dr. Plunkett, Archbishop of Armagh. He lived in some of the worst days of persecution, and was a witness to the sufferings of the Irish Church in the reigns of William III. and Queen Anne. He died in 1754, in the 73rd year of his age. In the cemetry of New-Ross the following inscription may be seen on his tomb:—

"*Here lyeth ye body of ye Rev. Fr. Joseph Rossiter, who departed this life on ye 18th of February, 1754, aged 73 years.*"

In the chapel built by this venerable man, the Au-

gustinian Fathers continued to minister until about the year 1807. The Community consisted generally of four and sometimes of five clergymen.

The Very Rev. Joseph Rossiter, nephew to the former, was Prior of the convent from about the year 1760 to 1803. He was a very learned man and a most zealous priest, and was greatly respected by the clergy and people of the county of Wexford. In 1780, he slated the old chapel that was built by his venerable uncle. He was succeeded by the Very Rev. John Crane, who held the office of Prior until 1811. In 1807, his brother, Very Rev. Philip Crane, a member of the Community of New-Ross, was elected Provincial of the order in Ireland.

It is due to religion in general, and to the Irish Augustinian province in particular, to record the learning, piety, wisdom, and holy zeal of this good man.

He was born in the year 1747, in the parish of Ballymitty, in the county of Wexford. Having at an early age acquired a good classical education, he expressed a great desire to join the religious state. He accordingly proceeded to Italy, where he made his solemn profession in the order of St. Augustine. Having completed his studies with great success, he was appointed Prior and Regent of the Irish Augustinian College of St. Matthew in Rome, which, as may be seen in page 98, was granted to the order by the Holy See, at the instance of James III., who was called the Pretender, for the benefit of the Irish Augustinian students.

The Very Rev. Philip Crane presided over the college, from the completion of his studies until the year of 1798, with the exception of a few years that he was in Ireland, some time before the year 1790. He governed the college, and conducted the studies with such ability and zeal, that he invariably attracted towards himself and the establishment, the esteem and consideration of the highest dignitaries of the "Eternal

City." He was compelled by the French to leave Rome in 1798, and the same year he returned a second time to his native land, and was located by his Provincial in the convent of New-Ross. It was here that his indefatigable labours, and unwearied zeal for twenty-five years, in hearing the confessions of the people and preaching to them the word of God, rendered him so distinguished a member of the Irish Augustinian province. The people came to him from the various dioceses all around, even from the most distant parts of the country, in order to partake of the blessings of his ministry.

After his first return from Rome, he sojourned for some time in the Convent of Dungarvan, where he so attracted the affections of the people by his incessant labours in the confessional, that, after his second return, they followed him to New Ross, a distance of forty miles, in order to obtain through his ministry that peace and happiness that God never fails to impart to the humble and penitent sinner. Whilst he was thus employed in this great work of religion and charity, the old chapel of which we have already spoken, having withstood the storms of eighty winters, was found to be in a dilapidated state. It was therefore resolved by the Prior and Community to build a new church upon a plot of ground commonly called the Bowling-green, in the suburbs of the town. In carrying out this resolution they seemed to be favoured by Providence. They immediately commenced the good work, and when the foundation had been cleared, a very remarkable circumstance occurred. The Parish Chapel which stood just opposite the old convent, had been vacated by the parochial clergy, who had established themselves in another part of the town. The Protestant landlord of the chapel ground, Mr. Tottenham, having heard that the Friars were about to build a church in a remote part of the town, where it would be most in-

convenient for the people to attend divine service, waited upon Father Philip Crane, and offered him and his Community for ever, the old parish chapel at a nominal rent of 10s. *per annum*; we need not say, that the generous offer was most gratefully accepted. It was granted by the landlord in consequence of the great esteem and friendship that he entertained towards that great and good man, Father Philip Crane. The intended new church was accordingly abandoned; and the Prior and Community immediately took possession of the parish chapel, in which they continued to minister until the present beautiful church was erected in the year 1830. In the meantime Father Philip Crane was elected Provincial of the order, which circumstance called forth all his energy and zeal to promote the interests of the Province.

In the year 1809 he established a college at New Ross for the benefit of the students of the Irish Province; for at that time and some subsequent years, the studies in Italy, Spain, and Portugal were interrupted in consequence of the French wars, and the students in those countries were obliged to return to Ireland. There were generally ten or twelve students in the new college. Father Philip Crane himself was the principal professor, and was assisted by the Rev. James Doyle, afterwards bishop of Kildare and Leighlin. This college continued to give subjects to the order until peace was established. It was discontinued in 1816, and the youth were afterwards sent to the Continent as formerly, to prosecute their studies. It is incredible almost all the good this great man effected; the diocese of Ferns looked to him to be Coadjutor Bishop to the Right Rev. Dr. Caulfield, but such was his humility, that no consideration could induce him to allow himself to be put in nomination for that dignity. After laying down his office of Provincial in 1811, he was elected Prior of Ross, which office he continued to hold

until 1815; he was again elected Provincial in 1819, and held that office till 1823. On his homeward journey from the Chapter held that year in Dublin, the symptoms of his approaching dissolution began to appear. During his last illness, he prayed with fervour and most holy resignation to the Divine will. After a few days he resigned his pure soul into the hands of his Maker, on the 28th July, 1823, in the 76th year of his age. His funeral was attended by an immense assemblage of priests and people, the Bishops of Ferns, Waterford, and Kildare and Leighlin attended his obsequies; his funeral oration was preached amidst the solemn tears of an attached people, by the Right Rev. Dr. Doyle, Bishop of Kildare and Leighlin. May he rest in peace.

Very Rev. John Crane, who was brother to Father Philip, was a very noted member of the Province. He was a most learned, dignified and holy priest; he studied in Naples, and on his return to Ireland, was located in New Ross. He soon endeared himself to the clergy and laity of the diocese of Ferns, by his most fervent zeal in every work of religion and charity. He established and conducted for many years a classical academy in the town. He was Prior of New Ross for eighteen years, first from 1803 to 1811, and afterwards from 1815 to 1825. His great affability, hospitality, and accomplished manners, endeared him to all classes of people. He died deeply regretted by all who knew him, in the year 1825, in the 72nd year of his age. He was succeeded by Very Rev. James Crane, who held the office of Prior until the Chapter of 1855. It was during his Priorship that the present most commodious church and convent were erected. The church stands upon the site of the old chapel. It was commenced in 1830, the foundation stone having been laid by the Provincial, the Very Rev. Daniel O'Connor, (now Bishop of Saldes,) and through the indefatigable exertions of the Prior and Community, it was speedily

brought to a completion; it was erected by the generous contributions of the ever faithful Irish. It is about 110 feet by 40, embellished with a tower and steeple. Though no particular style of architecture has been carried out in the building, yet it is justly considered to be a very neat and beautiful church, and particularly adapted to the comfort and convenience of the people; the great altar is really beautiful, being built of wrought wood, and fashioned after the Corinthian style. It may be truly said, that the church, whilst it is an honor to religion, is at the same time an ornament to the town; it stands upon an eminence, which commands the view not only of the town and beautiful river Barrow that flows by it, but also of the country for many miles all around. It is the first remarkable object that strikes the view of the traveller from whatever direction he approaches the town of New Ross.

About the time the church was built, the Very Rev. James Crane, by order of the Very Rev. Father Provincial, established a college for the purpose of imparting a classical education to the young men of the town and vicinity; the college was conducted for many years with great advantage to the pupils, by the Very Rev. John Furlong, D.D., a very distinguished, pious, and learned member of the Augustinian Province of Ireland. It was discontinued about the time that the College of Callan was established. The Conventual house was built in 1844, according to the Continental style; and it is considered to be the best and most commodious convent of the order at present in Ireland.

The present Community consists of the Very Rev. Patrick Crane, who was elected Prior at the Chapter of 1855; Very Rev. John Furlong, D.D; Very Rev. James Crane; Rev. Francis Doyle, and Rev. Terence MacMahon; since the appointment of the present Prior some very useful improvements have been made. A new choir and sacristy have been built; the church

most tastefully painted, and the convent itself and whole concern very beautifully decorated. The church was solemnly blessed, and the great altar consecrated on the 31st of August, 1856, by the Right Rev. Dr. O'Connor, Bishop of Saldes. It is worthy of remark, that he said his first Mass half a century ago in the old chapel, upon the very spot where the consecrated altar now stands.

The Augustinian church and convent at New Ross, may be said to be now completed, and we may positively state, that for beauty and accommodation, it is as respectable as any religious establishment in Ireland.

CONVENT OF CLONMINES,

NOW GRANTSTOWN, COUNTY OF WEXFORD.

The Convent of Clonmines, in the barony of Shelburne, and county of Wexford, was founded for the Hermits of St. Augustine, in the year 1399 by the celebrated warrior, Arth Mac Murchad O'Kavanagh, King of Leinster.—*See note D.* It was considerably enlarged and beautified by Nicholas Fitz-Nicholas, in 1385. An opinion has prevailed amongst authors, that this convent passed into the hands of the Dominicans, and that in the fifteenth century, it was repossessed by the Augustinians.—*Ware.* De Burgo, in p. 341, appears to think that there were two convents there, one of the Augustinians and the other of the Dominicans; we subscribe to this opinion. For there are at present on that ancient site, very extensive ruins; the vestiges of two Gothic churches, with cloisters and towers, are still to be seen. So extensive are those ruins, that they are generally denominated the castles of Clonmines. They are situated in a most picturesque and fertile valley, with gradually rising ground in the rear, and a very extensive estuary or inlet of the sea in front,

which at high water, is navigable for yachts to the very walls, now the ruins of the ancient church of St. Augustine. The ruins of the other church, supposed to be that of the Dominicans, may be about 300 yards from the water's edge.

The inlet of the sea which is called the Scar of Barrystown, and which is the boundary between the parishes of Tintern and Bannow, is about three miles long, and about one mile wide, narrowing gradually as it recedes from the sea. Clonmines is situated partly on the extreme end of the inlet, and is about a quarter of a mile distant from the opposite shore.

We have frequently visited this most picturesque locality, and always with the liveliest interest. The tower, the windows, the arches of the venerable church of St. Augustine now in ruins, point out most clearly the architectural beauty of the building.

Standing under those venerable ruins, the traveller is imperceptibly reminded of the praises of God that formerly sounded within those hallowed walls; and moving along, he is filled with the thought, that he is walking on ground consecrated by the ashes of the sainted dead; then he experiences a feeling of sorrow, and is almost heard to exclaim: Oh! how detestable are the laws and how perverse the nation that have destroyed those venerable monuments of the faith and religion of the times of old. Such are the thoughts that a visit to Clonmines generally produces in the mind of the traveller.

Before the suppression the Augustinian convent was endowed with considerable wealth, in landed property. For in the 35th of Henry VIII. this establishment with six messuages, and twenty-six acres of land, was granted for ever, *in capite*, to John Parker, at the annual rent of 2s. 4d. Irish. (*Auditor Gen. Office.*)—Nicholas Wadding was the last Prior before the suppression. Clonmines was formerly an important town, and was represented in the Irish Parliament. Not a

vestige of the town now remains, unless those of the ruined churches and religious establishments already alluded to.

The Community of St. Augustine, after nearly 300 years of uninterrupted succession, was plundered of all their worldly property. The persecuted sons of that great Father and Doctor of the Church were no longer permitted to assemble within the silent cloister, and sing in joyful accents the praises of the living God. They were robbed of everything but of their glorious faith, more valuable to them, even than life itself. Hence in defence of that faith, they and their successors for nearly 200 years, preached its glorious doctrines to the people of the diocese of Ferns, in spite of penal enactments and the strong arm of tyranny and oppression, that was brought to bear against them. At length, however, after the storm of persecution had somewhat abated, the Augustinian convent of Clonmines was re-established, but on a scale far inferior to its former splendour and magnificence.

About the year 1735, the Rev. Nicholas Newport, a most learned and venerable member of the order, took a small farm in the parish opposite Clonmines, about two miles from the ruins of the old convent; upon this farm he built a thatched house, as a residence for himself and Community; and this house served as a convent until early in the present century. It is now called Grantstown convent by the people, it being the name of the townland, where the convent is situated, but it is still called the convent of Clonmines by the order, as it holds its jurisdiction from the original foundation. After the house was built, a thatched chapel was also erected, in which the Augustinian Fathers continued to minister to the spiritual wants of the people, until the year 1830. The Community consisted generally of two and sometimes of three clergymen; they derived their support partly from the produce of the farm, and

also from the free offerings of an attached and faithful people.

The venerable Father Newport, who established the convent, was born in 1705, and died in the 86th year of his age, in the year 1791. In the cemetery of Kilkevin, near Grantstown, the following inscription may be seen on his tomb:—

"*Here lieth the body of Rev. Nicholas Newport, O.S.A., who departed this life August* 23, 1791, *aged* 86."

He was succeeded as Prior by the Very Rev. John Gregory Butler in 1782; of this man it may be said, that he was a most learned, pious, and excellent ecclesiastic. He studied on the Continent for many years, where having acquired a most profound knowledge of the ecclesiastical course, he was promoted as a reward for his merits, to the dignity of master of the order, and Doctor of Sacred Theology.

On his return to his native land, he was located by his Provincial in the humble convent of Grantstown. He continued to be Prior of the convent from 1782, until the year 1803. During that time he was beloved by the people, by reason of his incessant labours to promote their spiritual interests; and he was respected by the bishop and clergy of the diocese of Ferns, by reason of his great talents, which he always exercised for the benefit of religion. He was succeeded as Prior in 1803 by the Very Rev. William Doyle. It was in his Priorship, and under his authority that the illustrious James Doyle, afterwards Bishop of Kildare and Leighlin, made his novitiate and religious profession. He pronounced his solemn vows in the little thatched chapel of Grantstown, in the presence of the Very Rev. Father Prior and other members of the order, as an humble son of that immortal Doctor of the Catholic Church, St. Augustine.—(*See p.* 139.)

In 1807, the Very Rev. Father Butler was re-elected Prior, which office he held until 1811. He died, July 3, 1814, in the 64th year of his age. He was succeeded in 1811 by the Very Rev. William Doyle, who continued to be Prior until the year 1827.

The present convent was erected by this good Prior, in the year 1811. It is a most respectable and commodious residence, especially when compared with the old thatched house, the former dwelling of the Community.

The Rev. William Doyle is well worthy of our notice. He was born in the county of Wexford, in the year 1760; having at an early age manifested a great desire to join the ecclesiastical state, he became a postulant for the order of St. Augustine. He proceeded to Italy where he made his religious profession. He studied in Rome, in the college of St. Matthew, under the Very Rev. Philip Crane. Having completed his studies he returned to his native land in the year 1798; and was immediately located by the Very Rev. Father Provincial in the convent of Grantstown. Here he eagerly entered upon the work of the ministry; and his heart ever burned with the most ardent zeal to promote the salvation of souls. His labours were incessant in removing the spiritual wants of his fellow-creatures, in dispelling their ignorance, in amending their hearts, and in seeking after the lost sinner, in order to bring him back to the fold. His labours in the confessional were incessant, second only to those of his venerable contemporary at New Ross, the Very Rev. Philip Crane. Crowds of poor people from all the neighbouring parishes were constantly around him, each one in his turn, waiting for several hours with the most patient anxiety to kneel before this holy minister of Christ, in order to hear fall from his lips those consoling words, that invariably brought peace and joy to the humble and repentant sinner. For forty-four years he was engaged in this work of religion and charity. His zeal con-

tinued unabated to the end. After an illness of a few months, borne with the most holy resignation to the divine will, he expired in 1842, in the 82nd year of his age.—*May he rest in peace.*

He was succeeded as Prior by the Very Rev. Richard Doyle in 1827, who continued in that office until 1843.

The Very Rev. Francis Doyle, senior, now of New Ross, was Prior from 1843 to 1849. He was then succeeded by Very Rev. Richard Doyle, who continued in that office until 1855. At the Chapter held that year in Dublin, Very Rev. John Eanis was elected Prior. The Community at present consists of the Prior and Rev. Richard Doyle.

In 1829, the Very Rev. Richard Doyle, Prior, by direction of the Very Rev. Father Provincial, commenced the building of the present very neat and commodious little chapel. It is 80 feet by 30. The altar is very beautiful, built of carved wood, and ornamented with pillars according to the Corinthian style. It was solemnly blessed in 1832, by the Very Rev. Daniel O'Connor, now bishop of Saldes. The sermon on that occasion, was preached by the Very Doctor Sinnot, late Vicar General of the Diocese of Ferns. This convent was for many years the Novitiate of the Province, having been selected for that purpose, by reason of the retired locality in which it is situated. The late Rev. William Doyle was master of novices for many years. It is in a most healthful part of the country, being about two miles from the sea. It is approached from the leading road of the parish, by a beautiful avenue, a quarter of a mile in length, ornamented with trees at each side. Altogether it is a very delightful establishment, and is decidedly the best country convent of the order in Ireland.

CONVENT OF DROGHEDA,

COUNTY OF LOUTH.

A CONVENT of the Hermits of St. Augustine was founded at Drogheda, in the thirteenth century, in the reign of Edward I. It is thought the De Lacey family were the founders. It was afterwards repaired by the Brandons, who were Englishmen. A provincial chapter was held there in the year 1359.

This convent is called in the registers of the order, *Pontanense*, probably on account of the bridge over the river Boyne, near which the convent was situated. Formerly the town itself was called *Pontana*, from the Latin word *pons*, a bridge. This convent was suppressed by Henry VIII., and all the property belonging to it, consisting of a farm, one garden and garden-plot, was granted to the Mayor and Burgesses of Drogheda.—*Auditor Gen. Office.*

The old convent was in the vicinity of Shop-street. The present little chapel of the order in that town, stands upon a portion of the ancient site. Some vestiges of the walls of the old convent still remain, but so dilapidated as to be scarcely discernible. The greater portion of the old site is now covered with stores and houses. No doubt the Corporation, to whom the property was granted by Henry VIII, in order to render it the more profitable, used it for building purposes.

After the suppression of the convent and confiscation of the property belonging to it, it is thought that there was no community, in the strict sense of the word, at Drogheda, until the reign of George I. It is likely, however, that the Fathers did live in community for a short time during the reign of Queen Mary. For we find, on her accession to the throne, that the ancient religion of the country was restored, and the clergy again placed over their flocks.

A national Synod was held at Drogheda in 1553, at which the Primate, the Most Rev. George Dowdell, and almost all the bishops of Ireland attended. At that Synod several decrees were made, for the removal of abuses and the revival of those rites that had been formerly practised in the Church.—*See Brennan.* We may, therefore, reasonably suppose, that at that epoch, under the auspices of the Venerable Primate, the religious orders at Drogheda and elsewhere returned from their places of concealment, whither they had fled to escape the fury of their enemies, and again celebrated publicly the divine mysteries, that had been suspended in the former reign.

But this happy state of things was not long permitted to continue; on the accession of Elizabeth to the throne in 1558, a new era commenced. The clergy, and particularly the religious orders, were the special objects of her hostility. She resolved, if possible, to annihilate them, in order that she might the more easily force her Irish subjects to surrender the religion of their country and their fathers.

In the year 1559, a proclamation was issued by the Earl of Essex, forbidding all priests, secular and regular, to take up their abode within the city of Dublin.

But, notwithstanding the persecuting laws, and the merciless rigour with which they had been carried out, we find that the clergy, both secular and regular, held their meetings, and occasionally arranged amongst themselves the business of the Church.—*See Brennan.*

From the commencement of the reign of Elizabeth, until about the close of the reign of George I., with the exception of the short reign of James II., it was impossible, with any degree of safety, for the regular orders within the English Pale, to live in community, and comply with the rules of their various institutes. At Drogheda, by reason of its vicinity to the metropolis, they suffered dreadfully, especially in the days of

Cromwell. For it is a well known fact, that Drogheda was the first town that experienced the cruelty of that sanguinary tyrant. Several thousand men were slain there by his orders.

The next town that was honoured by the tyrant's visit, was Wexford; here amongst the frightful atrocities that were perpetrated, 200 ladies, many of them holding their innocent infants in their arms, and crying to the tyrant for mercy on their bended knees, were butchered with the most savage ferocity in the public square of the town.

During those days of horror and of blood, it was impossible for the Augustinian Fathers to live together at Drogheda. But though living apart from each other, they lived amongst the people in disguise; preaching to them, by their own example, the sublime lesson of Christian resignation under the lash of the bitterest trials. Thus it was that they upheld their institute; thus it was that they defied their enemies; and thus it was that they imparted to the people of Drogheda and vicinity the blessings of the ministry, during the dark and dismal ages of persecution. At length after 180 years of the most unparalleled privations and sufferings, the Augustinian Community was established at Drogheda.

About the close of the reign of George I., who died in 1727, a house was taken by the order, at an annual rent, in a lane off Shop-street, near the site of the old convent that was suppressed by Henry VIII. This house has been the Augustinian convent from that period to the present time. The top room or garret of the house was their chapel until the year 1781. They were supported by collections made in the town and neighbouring parishes.

The first Prior after the re-establishment of the convent was Very Rev. Laurence Plunkett. After him was elected at the chapter of 1739, the Very Rev.

John Fleming. The Community at that time consisted of the Prior, and Rev. James Dogherty, and Rev. James Carragher. Those excellent and venerable men lived together for many years, under very trying circumstances; and they were beloved and revered by the people of Drogheda, by reason of their patience under trials and persecutions, and of their great zeal in discharging the duties of the ministery; for they were always ready when called upon to attend to the spiritual wants of the faithful.

Very Rev. Thomas Berrill was elected Prior in 1766. Community,—Rev. Nicholas Brennan and Rev. John Betagh. Very Rev. Austin Hughes was elected Prior in 1778. The present chapel was built by this Prior in 1781.

The venerable Father Thomas Moore was appointed Prior in 1783, by the Very Rev. William Gahan, Provincial. This good man was highly esteemed by the people of Drogheda, for his simplicity, piety, and zeal. He was Prior of the convent of Drogheda for twenty years continually, and was succeeded by the Very Rev. Timothy Flynn, in 1803. At the following chapter held in 1807, the Rev. Thomas Moore was re-elected Prior. He was again succeeded by the Rev. Timothy Flynn. Father Flynn continued in office until 1823. Father Gerald Byrne, now of the convent of Limerick, succeeded him, and was Prior until 1839.

The venerable Father Moore died in 1830, at the age of 105, and Father Flynn died about the same time in the convent of Grantstown, county of Wexford.

The Very Rev. Patrick Kelly, now a conventual at Drogheda, was Prior of the convent from 1839, until 1855. At the chapter held in that year the present Prior, Very Rev. Timothy Murphy was elected. It is worthy of remark, that these two good Fathers are now making active preparations for the building of a new church. The site has been already secured.

They have purchased all the old stores and houses, between their present confined chapel and Shop-street. Those houses will be immediately levelled to the ground, in order to clear a site for the new building. It will stand upon a portion of the ground that was attached to the old Augustinian convent before its suppression. Its front will face Shop-street, the principal street of business in the town. It is likely that the church will be built according to the plans of that talented young Architect, M. B. Moran, Esq., of Dublin, who has already distinguished himself so much in his profession, by the great taste and skill that he has displayed in the magnificent Augustinian church now in course of erection at Galway.

The Augustinian Community at Drogheda are receiving every encouragement and pecuniary assistance from the good and ever faithful people of the town. It is thought that the good work will soon be commenced; and we have every reason to hope, with the blessing of God, and the co-operation of a good and faithful people, that it will be speedily brought to a completion.

CONVENT OF DUNGARVAN,

COUNTY OF WATERFORD.

A Convent of the hermits of Saint Augustine was founded at Dungarvan in 1295, by Thomas, Lord Offally, ancestor to the Earls of Desmond. The family of Magrath, and the O'Briens of Cummeragh, were amongst its principal benefactors.—*See Brennan.* Fathers Lublin and Herrera tell us that in the registers of the order, mention is made of this convent in the year 1488. Before the suppression, this convent was possessed of great wealth in lands and houses, viz

sixty-two acres of arable land in Ballymody, and the tithes of said lands; six cottages, and seven gardens in the town of Dungarvan, and various other property. All those possessions, in the reign of Elizabeth, were taken from the Augustinian Fathers, and demised to John Lucas, by indenture, dated the last day of October, 19th Elizabeth, for twenty-one years; and on the 20th of January, 1603, they were granted in fee to Sir William Taffe.—*Auditor Gen. Office.*

From these few facts connected with the convent, it is evident that there was an uninterrupted succession of the Augustinian family at Dungarvan from the time of the foundation of the convent in that town until their suppression under Queen Elizabeth, and that they remained in undisturbed possession of their property, until it was seized by that wicked woman and given to the stranger. The ancient church of the order still remains. It was roofed and repaired many years ago by the secular clergy, and converted into a parish church. It is called the Abbey of St. Augustine, and is situated at the northern shore of the estuary or inlet of the sea that flows up to the town. The parish itself is generally known as the parish of Abbeyside, a name derived, no doubt, from the ancient abbey itself of St. Augustine. We have been told that it is customary with the fishermen of Dungarvan, when passing the abbey in going out to sea or returning to port, to lower their masts as a token of their respect to this venerable monument of the religion of their fathers. It is universally believed by the people of Dungarvan, that the chapel of Abbeyside was in possession of the Augustinians in times of old. It is not, however, a matter of certainty, at least as far as we can ascertain, that it was ever in possession of the Friars since the days of persecution, or that that there was a regular community of the order at Dungarvan, from the days of Elizabeth, until about 100 years ago. At

the same time it is most likely that there were always there, even in the worst days of persecution, some members of the order, imparting the consolations of religion to the people, as was the case in other localities. We have, however, documentary proof before us, taken from the registers of the Province, as to the existence of a community there for the last 100 years. From about the year 1760 to 1778, we find that the Rev. John Dolan, was Prior of that Community.

In 1778, Very Rev. Patk Donegan was elected Prior.

1782,	"	Philip Noonan	"
1791,	"	Patrick Anglin	"
1803,	"	James Wall	"
1815,	"	James Tierney	"
1819,	"	Patrick Green	"
1823,	"	John Wall	"
1835,	"	P. Toomy	"
1839,	"	P. Morrissy	"
1843,	"	Matthew Downing	"
1847,	"	John Leane	"
1851,	"	John Ennis	"
1855,	"	P. Toomy	"

Previous to the year 1818 there was no chapel of the order at Dungarvan. The community had a house about a mile from the town, which served them as a conventual residence from time immemorial. In 1818 they established themselves in the town, and erected a small temporary thatched chapel there with the approbation of the bishop of the diocese, the Right Rev. Dr. Walsh. In this temporary chapel they offered up the Holy Sacrifice and preached the Word of God to the people for a few years. In the mean time they began to make active preparations for the building of a new church. The good bishop of the diocese having been applied to for his sanction for the proposed undertaking, most willingly granted it. Having now before us the bishop's original letter, containing his sanction, we give an exact copy of it:

"We approve of having and erecting a chapel in the town of Dungarvan, on the part of the Rev. Augustinian Regulars.

"✠ ROBERT WALSH."

"*Dungarvan, Oct.* 19, 1818."

Having obtained the bishop's sanction, the Augustinian Fathers commenced without delay to collect materials and subscriptions for the intended new church. The building was commenced in 1823, and through the exertions of the Rev. John Wall, now of Fethard, and the co-operation of the people of Dungarvan and vicinity, it was completed in two years. It stands on the southern side of the estuary, just opposite the site of the old foundation at Abbeyside. When it was finished and ready for divine service, the Right Rev Dr. Kelly, was Bishop of Waterford. This prelate, to the great disappointment of the people, prohibited the opening of the church. It was built with the approbation of his venerable predecessor, and by the generous contributions of his flock. All this was well known to the bishop; still he opposed the order as far as lay in his power, and his opposition continued as long as he lived. It is worthy of remark that he made a bad return for favours bestowed; for his first appointment to a diocese in America, and his subsequent translation to the See of Waterford and Lismore, may in a great measure be attributed to the fact of his being strongly recommended to Cardinal Fontana, Prefect of Propaganda, by an Augustinian Friar in Rome, Very. Rev. John Rice. We have now before us a letter of Father Rice, written from Rome to a member of the order in Ireland, in which it is stated that his Eminence consulted him on the subject. In the mean time the Order met the Bishop's opposition with that calmness and forbearance that ultimately brought the matter to a most satisfactory issue. The Provincial, Very Rev. John Gibbons,

as in duty bound, appealed to the Court of Rome. The whole case was laid before the Sacred Congregation of Propaganda, who having seriously considered the whole matter, wrote a monitory letter to the Bishop through the Provincial of Ireland, directing his Lordship for the sake of peace and religion, to open and bless the new Augustinian Church. This letter was put into the hands of the Bishop by the Provincial, who, having read it, said to the Provincial that he would write himself to the Propaganda. Whether he did so or not has not been ascertained. In the mean time the Sacred Congregation having been informed of the manner in which their letter was received by the Bishop, came to the resolution of writing an imperative letter to the Bishop, instructing him forthwith to bless and open the new church. Accordingly in the month of June, 1829, this important document was sent to the Bishop, but directed under cover and with open seal to the Very Rev. Daniel O'Connor, then Provincial of the Order. The General of the Order, through whom the rescript was obtained, wrote also to the Bishop upon the same subject. We have before us a copy of the letter. The Provincial, on receipt of the Papal rescript, proceeded at once to Dungarvan, where the bishop was, and handed him the document, remarking at the same time to his Lordship, that he hoped the dispute having now continued for five years would be amicably settled. The Bishop having read the letter said, *perhaps the dispute will last five years more.* In this, however, his Lordship was mistaken, the dispute was brought to a close in less than five weeks, for in a few days the Bishop was no more. Malignant fever preyed upon his constitution, and in a short time consigned him to the grave. He died fortified with all the rites of the church and consolations of religion. The necessity of writing again to Rome being now removed, the Provincial at once waited

upon the Vicar Capitular, Very Rev. Dr. Foran, afterwards Bishop of the diocese, and on the part of the Augustinian Province, asked his sanction for the opening of the church. This good Prelate, who was then the Parish Priest of Dungarvan, being convinced of the justice of the Provincial's claim, gave most cheerfully the required sanction and approbation. Active preparations were then made for the opening of the church; and on the Sunday within the octave of St. Augustine, 1829, the new church, to the great joy of the people, was opened for divine service, and blessed with great solemnity by the Provincial of the Order, Very Rev. Daniel O'Connor.

The church has been lately considerably improved: a sacristy has been built; new ground has been taken in order to enlarge the premises, which before had been rather too limited. In a word, the church itself is a very neat and commodious building, and is a worthy monument of the piety and religion of the people of Dungarvan.

CONVENT OF FETHARD,

COUNTY OF TIPPERARY.

A Convent of the Hermits of St. Augustine was founded at Fethard, in the barony of Middlethird, in the county of Tipperary, by Walter Mulcot, early in the fourteenth century, Maurice Mac Carwill, Archbishop of Cashel, under whom the land was immediately held, having given his consent.—*See Ware in his Lives of the Archbishops of Cashel.* He says that the foundation was between the years 1304 and 1316. Father Herrera in his "*Alphabetum Augustinianum,*" has copied this date, and has mentioned this convent in two places, by the names of Fethard and Tethard, from whence Fathe

Lublin has taken occasion to say that there were two monasteries there instead of one, but in this he was mistaken.

This convent had considerable possessions in landed property before the suppression of monasteries. It contained within its site, a church and steeple, dormitory, hall, two chambers, a kitchen, two stables, cemetery, orchard, and two gardens, twenty-eight messuages, nine acres of land, one a meadow, with a mill and bakehouse in Fethard; eight acres of land with forty-nine of pasture in Cross-roads; and sixty-three acres of arable land in Ballyclowan. The last Prior of the convent before the confiscation of its property, was Rev. William Burdon. On the 8th of April, (31st of Henry VIII.) the convent with all its property was granted to Sir Edward Butler for ever, *in capite* at the annual rent of 5s. 4d. Irish money.—*See Auditor Gen. Office.*

The Augustinian Fathers at Fethard, having been thus robbed of their convent and property, and thereby deprived of the very means of supporting a Community, were reduced to the necessity of living apart from each other. However, though not living in community they still employed their zeal for the spiritual benefit of the people, on the secular mission. It was by this means that they preached religion and charity to the people, and upheld their Institute at Fethard, as they did in other places, in defiance of all the horrors of persecution.

We have before us an account of a venerable member of the order, the Rev. James Slattery, who resided at Fethard in the last century; we find that he laboured to promote the interests of religion, by acting as curate in that town from about the year 1760 to 1790. We find also that this good man was assisted in the same good work for many years, by another venerable Father of the order, the Rev. Cornelius Funesy. They were again succeeded

by the Rev. John and Rev. Thomas Farrell, and Rev. Patrick Tierney, who lived at Fethard for many years, and were all beloved by the people for their great zeal in attending to the duties of their sacred ministry.

At length after centuries of persecution, the Augustinian family at Fethard obtained possession of their ancient venerable church.

It is worthy of remark, that the present church which is called the Abbey, is the very identical one that was founded there 550 years ago. In the time of Cromwell it was unroofed and a portion of it destroyed. The venerable building having been thus reduced, almost to a state of complete ruin, remained in that condition for nearly 170 years.

In 1820, the venerable ruin came into the hands of its rightful owners, the Rev. Fathers of the order of St. Augustine.

The Rev. Thomas Condon, who was then the representative of the order in that town, obtained possession of the old abbey from Mrs. Lowe, a widow, whose husband had given her a life interest in the property, with a reversion to his nephew, Mr. William Latham, who having got possession after Mrs. Lowe's death, sanctioned the demise to Father Condon.

A part of the abbey, nearly one-half, was roofed as soon as possession was obtained, in a short time it was again fit for divine service, and to the great joy of the people of the town and neighbourhood, it was opened and blessed with great solemnity. Thus after an interruption of nearly 300 years, the Holy Sacrifice of the Mass was again offered up within the hallowed walls of the ancient church of St. Augustine at Fethard.

At the Chapter of 1823, the Rev. James Lonergan was appointed Prior. In 1835 the Rev. John Furlong, D.D., now of New Ross, was appointed Prior.

Through the exertions of this good and learned priest, (now the oldest member of the order in Ireland, being

in the 78th year of his age, and 51st of his religious profession,) the remainder of the old abbey was roofed and considerably improved both in the interior and exterior.

In 1839, the Rev. James Lonergan was re-elected Prior, and continued in office until the election in 1855 of the present Prior, Very Rev. Henry Allen. The Community at present consists of the Very Rev. Henry Allen, Prior, Rev. James Lonergan, and Rev. John Wall. Since the appointment of the present Prior, greater improvements still have been carried out in the church, convent, and entire establishment; the abbey in its restored state has a most venerable appearance, and whilst it is the principal ornament of the town, is at the same time, a lasting testimony of the faith and religion of the times of old.

There are some respectable monuments in the abbey, amongst which may be seen that of Lord Dunboyne, whose remains are there deposited.

A portion of the abbey ground, that was confiscated in the time of Henry VIII., and which is in the immediate vicinity of the abbey itself, has been lately purchased in fee, by the Very Rev. Prior. A large and most commodious house stands upon the ground, which also has been included in the purchase. This house is now the conventual residence of the Community, and is decidedly the most respectable house in the town. The purchase money was collected in some of the principal cities and towns of Ireland, through the unwearied exertions of the Prior, Very Rev. Henry Allen; to whose zeal is principally due the present most respectable position of the Augustinian establishment at Fethard.

CONVENT OF BALLYHAUNIS,

COUNTY OF MAYO.

THE Barons M'Costelloes founded and endowed a monastery for the Hermits of St. Augustine in the fourteenth century at Ballyhaunis, in the county of Mayo. According to an inquisition held the 12th of May, 1608, it possessed twelve acres of land. The property was lost in the time of persecution. The convent in the last century obtained possession of some land from Lord Dillon at an annual rent.—*See* p. 72.

The ancient church continued in a state of ruin from the days of persecution, until about thirty years ago.

The Augustinian Fathers, who never abandoned the neighbourhood of their ancient monastery, were obliged for centuries to celebrate the divine mysteries, either in their conventual residence, or, weather permitting, within the roofless walls of their ancient church. Two members of the order, and sometimes three, from time immemorial generally resided in the town.

Having now before us a copy of the registers of the Province, we give an accurate list of the Priors of the convent of Ballyhaunis, with the dates of their appointment, from the year 1766 to the present time:—

1766,	Very Rev.	Milesius Hosty	was appointed Prior.
1770	"	William Bourke	"
1778	"	Charles Jordan	"
1782	"	David Fitzgerald	"
1786	"	Luke Knight, D.D.	"
1791	"	David Fitzgerald	"
1795	"	John Smith	"
1799	"	Stephen Egan	"
1803	"	Luke Knight, D.D.	"
1811	"	John O'Neil	"
1815	"	John Dowling	"
1819	"	John O'Neil	"

1827,	Very Rev.	Robert Dore	was appointed Prior.
1835	,,	Walter Kelly	,,
1839	,,	John Finn	,,
1847	,,	David O'Hara	,,
1851	,,	John Finn	,,
1855	,,	David O'Hara	,,

We have already observed that the ancient church of the order at Ballyhaunis, was in a very dilapidated state, and without a roof from the days of persecution, until about thirty years ago. Under the priorship of the Very Rev. Robert Dore, now of Limerick, it was roofed and rendered fit for divine service. According to our list he was elected Prior in 1827, and we have been informed, that through his indefatigable exertions for a few years, the church and entire establishment were placed upon a most respectable footing.

It is worthy of remark, that the present churches of Ballyhaunis and Fethard, are the only ancient foundations now in actual possession of the order in Ireland.

There is a farm of twelve acres of excellent land attached to the convent, for which the order pay a nominal rent. The Community derive their support from the produce of the farm and also from the free offerings of a faithful and devoted people.

CONVENT OF DUNMORE,

COUNTY OF GALWAY. NOW TRANSLATED TO ATHLONE.

According to Ware and Lublin, a convent was founded at Dunmore, county of Galway, for the Hermits of St. Augustine, in the year 1425, by the family of the Birminghams. De Burgo in his "*Hibernia Dominicana*" says, that it was founded by Walter Birmingham, ninth Baron of Athenry. Father Torelli calls it the monastery of Duamore, and gives the same date

for its foundation. According to Herrera in his "*Alphabetum Augustinianum*, vol. I, p. 204, we find that particular mention is made of this convent in the registers of the order at Rome in the year 1425, and that Pope Martin V., by a rescript dated 1430, granted an indulgence to all who would aid and assist in the building of this convent; after which, that venerable Pontiff proceeded to say, that the honour and glory of God, and salvation of souls, are promoted by the faithful and frequent prayers, merits, and example of the Hermits of St. Augustine, as the Catholic Church is instructed by the innumerable writings of their illustrious founder.

We here give the following extract from the Papal rescript:—

"*Beati opera Augustini copiosa doctrinis quibus Catholica fides instruitur, ipsius ordinis fratrum Eremitarum Propagata Religio, quorum etiam fructuosa et uberrima oratione, meritis et exemplis, cultus continuus virescit in Domino et animarum salus sequitur, &c.*"

From the great desire manifested by these expressions of the Holy See, for the erection of the convent of Dunmore, we may easily infer the great blessings that were expected to be derived from the good example and holy lives of the venerable brethren of the Order of St. Augustine in that part of the country. The faithful continued to enjoy those blessing and advantages for about 150 years. But in the reign of Queen Elizabeth, this venerable retreat of religion and faith, was completely levelled to the ground. However, the Fathers of the order still continued near their old site; they never abandoned the neighbourhood of their ancient convent, unless occasionally to fly from persecution. until their translation in 1809, to the town of Athlone.

We find about 200 years ago, that a venerable member of the convent of Dunmore, had the honour of

suffering martyrdom for the faith. His name was the Rev. Thomas Tully. We have already mentioned in p. 93, that he was shot by his enemies at Cloughnakillybeg, in the county of Galway, for no other crime, but for that of being a Priest of the One Holy Catholic and Apostolical Church. But those were the worst days of Ireland's persecution. Then it was that the country was covered with tears and blood; her religion insulted, her learning proscribed, and her priesthood put to the sword. In those days the same reward, £5, was offered for the head of a priest and that of a wolf; hence the clergy were hunted and persecuted with the same avidity as the very beasts of the field. Any one that harboured a priest, or gave him protection, was considered a traitor to his country, and was accordingly cast into prison, flogged through the public streets, and afterwards had his ears cut off; and any one that kept up a friendly correspondence with a priest was punished with death.—*See Morrison*, p. 27.

Such was the condition of Ireland in the days of Cromwell, especially of Connaught, which was converted by that sanguinary tyrant into a national prison for all the Catholics of the kingdom. At Dunmore the persecuted brethren of the Order of St. Augustine, had to fly for safety to those asylums that nature had formed, to the caverns of the mountains and wild morasses of the country: or, to use the words of St. Paul: "they wandered in deserts, in mountains, in dens, and in caves of the earth."—*Hebrews*, chap. 11. Their sufferings did not terminate with the death of Cromwell, who on the 3rd of September, 1658, was summoned before the tribunal of the Eternal Judge. The same bloody scenes were enacted under Charles II., William III., and Queen Anne.

In the year 1720, the Rev. Patrick Brehon was Prior.—*See pages* 60 *and* 61. It would appear that from about that time until 1809, there was an un-

interrupted succession of the Augustinian family at Mayfield, near Dunmore. In 1785, there was a Community there of seven clergymen.—*See* p. 71. They had a very commodious country chapel, in which the people were accustomed to assemble for many years, in order to partake of the blessings of their ministry. At length in the year 1809, at the request of the Right Rev. Dr. French, Bishop of Elphin, the Augustinian Community of Dunmore were translated from Mayfield to Athlone. In order to supply our readers with a detailed account of their translation, we give a copy of a letter written some time ago on this subject, by a member of the Augustinian Community of Galway:—

"The senior Fathers of this convent (Galway), have often mentioned the circumstances that induced them to consent to the translation of the Augustinian convent of Hermitage of Mayfield to Athlone. Bishop French frequently represented to the Rev. Father Tierney, Provincial, a religious of this house, distinguished for every virtue that could add lustre to the ecclesiastical state, the great advantage religion would acquire by bringing the aforesaid convent into Athlone; he observed that wherever religious houses were established, there you would meet with an increase of piety, frequenting of the sacraments and other holy practices, by sodalities over which religious men preside. He urged that they would have the sanction and protection of the bishops together with the clergy of the diocese; and he added, that the people of Athlone would hail their arrival as one of the greatest blessings that could be conferred upon that town. These and the other high claims that piety suggests, and religion commands, induced the Provincial to accede to the Bishop's request, and accordingly the Order purchased in Athlone the lease and interest of a small house, gar-

den, and store, which at one time served as a malt-house. On the announcement of the final resolution of the Order to translate the convent, the Fathers thereof were much dissatisfied. They had a very respectable residence, excellent house and offices, well-cropped garden, and twenty acres of prime land, well stocked and cultivated. Those advantages, together with the free offerings of the people, supported four Fathers and sometimes more. They were beloved by the people where they resided for so many generations. And the poor people about them thought some malediction would fall upon them in consequence of the departure of the friars. Tears and sorrow accompanied them on their *exodus*, and the people were unmeasured in the expressions of their displeasure with the Order for taking away their guardian angels, as they called them. Nothing but obedience induced those Fathers to forsake their country residence, and, like the exiles of holy writ, to hang their plaintive lyres on the willows, and add their tears to the increase of the neighbouring stream. What a transition to those holy and good Fathers, enjoying in abundance all the necessaries of life, ever ready to exercise hospitality and divide with the poor, and having a comfortable chapel, which every successive holiday received the united offerings of flowers and green shrubs from the simple peasantry's pure hands! All these things are now changed to Athlone, and the place allotted to those Fathers for their future mission surrounded by the vices of a crowded barrack within their view; yet they were patient and resigned, knowing it was the will of God. The poor people of Athlone welcomed the Augustinian Fathers. They met in the brew-house, as they called it, to attend the solemn mysteries of religion, viz: daily Mass, the confessional, and the frequenting of the sacraments. The good work was commenced in 1809, by four Fathers, exercising the jurisdiction of the diocese, aiding the parochial clergy

at the stations of Christmas and Easter. Bishop French was overjoyed, and the greater part of the clergy joined in the thankegiving. Those duties of the friars continued for some years, until the."———

We have been advised not to publish the remainder of the letter; it will be sufficient to say, that their right to have a convent at Athlone was disputed by Dr. French's successors, Bishops Plunkett and Burke. But their right was founded not only upon the earnest entreaty, but also upon the written approbation of the Right Rev. Dr. French, Bishop of the diocese of Elphin. We here give an exact copy of it:—

"I, the undersigned, do hereby authorize the Rev. John Kelly, and Rev. Michael Hussey, friars, to establish their chapel and chapel-house, formerly of Dunmore, in the Connaught side of the town of Athlone.

"Signed this 30th day of September, 1809.

"✠ Edmund French, E. E."

By virtue, therefore, of the Bishop's sanction, the Augustinian Fathers purchased the premises already alluded to, for £200, in Athlone, from Mr. Christopher French, brother of the Bishop, upon which they established the present convent. During the life of the Right Rev. Dr. French, they enjoyed all the rights and immunities of their order. His successor, Right Rev. Dr. Plunkett, in the latter part of his life was by no means friendly to the convent. It would appear from papers before us, that the genuineness of the Right Rev. Dr. French's written permission was disputed. It is true that the document had a very unbusiness-like appearance. The Episcopal seal was not affixed to it; and it was written upon a small scrap of very ordinary paper. However, its authenticity was proved by the

testimony, in presence of witnesses, of the Bishop's brother, the said Christopher French. His testimony was written on the back of the original document. We here give a true copy of it :—

"I certify that I have often seen the within named Edmund French write, and that the article on the other side is his handwriting, and that said Edmund French was my brother, and the late Roman Catholic Bishop of the diocese of Elphin.

"Dated this 2nd day of June, 1826."

"CHRISTOPHER FRENCH,

"Magistrate for the county of Roscommon."

"I can make affd. on oath of the truth af the above certificate, at any time if required."

"W. JOSEPH FRENCH, } Witnesses."
"DENIS RODK. O'CONNOR, }

We also find that the authenticity of the Bishop's letter was proved by the dying declaration of the Rev. Michael Hussey, O.S.A. We here give an exact copy of it :—

"In consequence of the opposition of the Right Rev. Dr. Plunkett, to our convent in Athlone, I consider it a duty I owe my order, (*now that my death is rapidly adeancing*, as Dr. Henry has said, in the presence of the Rev. A. M'Dermott), to declare that Father Kelly and myself were induced to remove to this convent from the hermitage, (Dunmore) to Athlone, at the entreaty, recommendation, and approbation of the late Right Rev. Dr. French, and that then the convent contracted and incurred an expense of £350, for the purpose of accomplishing the same. This solemn declaration I now make and subscribe :this 7th day of May, 1825.

"Dr. French moreover declared, that he would preserve the rights and immunities of the convent sacred and inviolable.

"MICHAEL HUSSEY."

From these documents, therefore, there cannot be entertained a doubt as to the authenticity of Dr. French's letter. Besides independently of these proofs nothing could be more unreasonable than to doubt the authenticity of the Bishop's approbation. Is it likely that Mr. C. French would sell his property to two priests, for the purpose of erecting thereon a religious establishment, without consulting his brother, the Bishop? Is it likely that the Augustinian Order in Ireland, would spend their money (£350), in Athlone without having the Bishop's sanction, and thus give up the indisputable possession of Dunmore for an uncertainty in Athlone? It may be asked why the order did not get the translation confirmed by Rome in 1809. The reason was this: the wars then raging on the Continent, prevented any communication with the Holy See. In 1825, when Dr. Plunkett became unfriendly to the convent, the order applied to Rome, but as a suit was then pending with the Bishop of Waterford about Dungarvan, it was thought prudent to drop that of Athlone, until that of Dungarvan would be concluded.

In 1832, Dr. French's letter with other papers, was sent by the late Very Rev. Charles Stuart to the General of the Order. The Right Rev. Dr. Burke was then Bishop of Elphin. We understand that there was a communication at that time on the subject, between the Sacred Congregation and Dr. Burke; what the nature of that communication was, we have not been able to ascertain. One fact, however, is certain that, in 1837, a rescript was obtained from the Sacred Congregation, recognizing the existence of the convent, and commanding the Bishop of the diocese to ratify and

approve of the same, as if it had been originally established by Apostolic authority. The rescript was procured by the Very Rev. John Rice, then Assistant-General of the Order. Acting upon the right of the regular clergy to build and restore their convents, (which right was fully recognised and confirmed by a rescript of Pius VII., commencing with the words, "*Nondum querelæ cessant.*"—*See note* E.), he addressed a petition to His Holiness, founded upon the letter of Dr. French, and the other facts already adduced. In a few days the following rescript was the result of his petition:—

"Ex audientia SSmi. habita ab infra Domino Secretario Sacræ Congnis. Episcoporum et Regularium sub die nona Junii, 1837. Sanctitas sua, attenta relatione P. Procuratoris Generalis ordinis, benigne annuit, et propterea mandavit committi Episcopo Elphinensi ut attentis expositis, erectionem conventus Athlonensis Patrum Augustiniensium, approbet atque confirmet, perinde ac si ab initio, Apostolica aucthoritate erectum fuisset. Contrariis quibuscumque non obstantibus.

"Rom.

"T. A. Card. Sala, Præf.

"T. Patriarcha, Sec."

This rescript was sent to the convent of Galway, with the Provincial's instructions, that one of the Fathers would present it to Dr. Burke. It was first shown to the Right Rev. Dr. Browne, then Bishop of Galway, and now Bishop of Elphin, and afterwards it was given to Dr. Burke in Sligo, by the Rev. Dr. Killeen. When the Bishop read the document he said he would appeal; whether he did so or not, we have not been able to ascertain. The Order have not since received any communication from Rome on the subject, and Dr. Burke

never after interfered with the convent in an unfriendly way; he even gave a subscription, shortly after the rescript was received, to the Prior for the improvements of the convent.

The convent is now in the same state in which it was forty years ago. There have been generally two clergymen there, one of whom usually held jurisdiction under the various bishops, namely: Dr. Plunkett, Dr. Burke, and the present venerable bishop of the diocese, the Right Rev. Dr. Browne. We here give a list of the Priors from 1819:—

1819,	Very Rev.	Michael Hussey	was Prior.
1823	"	Michael Cahill	"
1831	"	Patrick Morris	"
1835	"	Michael Cahill	"
1843	"	Michael J. Page	"
1847	"	David O'Hara	"
1851	"	Patrick Toomey	"
1155	"	Edmund Jennings	"

We understand that since the appointment of the present Prior, a lease for ever has been obtained of the present chapel ground, upon which it is expected that a new church and convent (*Deo volente*), will shortly be erected.

With Athlone we have finished the history of all the existing convents, of the Order of St. Augustine, in Ireland. We cannot, however, terminate our work, without alluding to the old foundations of the order, that flourished before the sixteenth century. We now give them in the order in which they appear in the registers of the province. And may we express our hope that the time will shortly come, when some of them at least, if not all, will again be happily revived in the land.

CONVENT OF BANADA,

COUNTY OF SLIGO.

A Convent of the Hermits of Saint Augustine was founded at Banada, in the barony of Leyney, county of Sligo, in the year 1423, by a member of the Order, Father Charles O'Gara. He founded the convent for strict religious observance, by virtue of a rescript of Pope Martin V, dated the 14th of the Calends of November, 1423. The same Pontiff by a subsequent rescript dated 2nd of the Ides of June, 1430, enriched the new convent with many privileges. Pope Pius II, in the year 1460 granted an Indulgence of five years to all the faithful, who would piously visit that convent, and there offer prayers to God for the pious intention of his Holiness.—*See Herrera*, vol. 1, p. 125. The convent was famed for the observance of religious discipline. It was called the convent of *Corpus Christi*, Mass being first celebrated in it on that day. It escaped the persecutions of Henry VIII, and Elizabeth; but, in the reign of James I. this religious retreat was destroyed. By an inquisition, taken in the 11th of that monarch, its possessions consisting of half the quarter of Knockglasse, became merged in the general confiscation.—*See Auditor Gen. Office*. This convent was never revived. However, some members of the order resided continuously at Banada, even until a late period, and had a conventual residence there.

The old abbey, now in ruins, may still be seen, and as we are told, is in tolerable preservation. The property, by a technicality of law, fell into the hands of a Mr. Jones, who, strange to say, refused, though a Catholic, to restore it to the order. It however passed out of his hands, for it became incumbered, and was lately sold in the court in Dublin.

CONVENT OF BALLINROBE,

COUNTY OF MAYO.

THE CONVENT of Ballinrobe, in the barony of Kilmain, county of Mayo, was founded, *according to Ware*, in 1337. Roger Taaffe, ancestor to the Lords Viscount Taaffe, was the founder. Father Herrera in his "*Alphabetum Augustinianum*," calls this convent by the name of Robe, and says, that it was mentioned in the registry of the order in Rome, in the year 1423.

In the 27th of Elizabeth, the abbey of St. Augustine at Ballinrobe, five quarters of land, and tithes of the same, four messuages, a water-mill, and various other property belonging to the convent, were confiscated to the crown.—*See Auditor Gen. Office.*

Though the convent was never revived, still we find that the Augustinian Fathers were at Ballinrobe, even in the worst days of persecution, and continued in that locality, generally employed on the secular mission, until early in the present century.

CONVENT OF MORISK,

COUNTY OF MAYO.

THE AUGUSTINIAN CONVENT of Morisk, in the county of Mayo, was founded in the fourteenth century, by the family of the O'Malleys, lords of that territory. It stood at the foot of Cruagh-Patrick, or St. Patrick's mountain; so called from the saint having taken up his abode on top of it. In the 34th of Henry VIII, this retreat of religion and piety was suppressed, and its property, consisting of a quarter of land and nine messuages, was confiscated to the crown.—*See Auditor Gen. Office.*

We understand that some vestiges of the old abbey still remain, most dilapidated by time, but still in sufficient preservation to point out the architectural beauty of this once happy establishment. Here also, as well as at Ballinrobe, the Fathers of the order continued to reside, until the commencement of the present century.

CONVENT OF BORISCARA.

COUNTY OF MAYO.

It appears, from various authors, that the convent of Boriscara originally belonged to the Carmelites, but that it was given to the Augustinians by Pope John XXIII. Father Herrera says, that this house had belonged to the Carmelites, but, that it was conceded by a rescript of the Pope, dated 1412 or 1413, to the Augustinians. The same author tells us, that there was a law-suit about this house pending between the two orders in the year 1438, and that, *according to the Registry of the Augustinians in Rome*, the most Rev. Father Arimini, General of the order, commanded the Provincial of England, to whose authority the monasteries of Ireland were then subject, to examine the matter in dispute, and to settle it amicably according to justice and equity, without any partiality in favour of the order. Herrera does not tell us how it was settled; but we are to infer that it was settled in favour of the Augustinians, as we find it mentioned in the ancient registries of the Irish Augustinian Province, that the monastery of Boriscara belonged to that order. At the suppression of monasteries, the property belonging to the convent was confiscated to the crown.

Two venerable Fathers of the order lived there in 1785; Rev. Patrick Chamberlain, Rev. Nicholas John Higgins. They were serving the people on the secular

mission, as no doubt their venerable predecessors did, even in the days of persecution. The convent however, was never revived.

CONVENT OF TIPPERARY.

A CONVENT of the Hermits of St. Augustine, *according to Ware* and *Father Lublin*, was founded at Tipperary about the beginning of the thirteenth century, in the reign of Henry III. Stephen Butler, ancestor to the Earls of Carrick, was the founder. The last Prior before the suppression, was Donatus O'Quirk. This convent *in the 31st of Henry VIII*, with twenty-three houses, ninety-two acres and a mill in Tipperary, was given to Dermot Ryan, at the yearly of 8d. Irish.—*Auditor Gen. Office.*

The property is now, we are told, in the possession of a parson. Some vestiges of the old church of St. Augustine still remain, and in sufficient preservation to remind its present possessor, that he holds the property of the good old Catholic times, and that it came to him only by the right of confiscation. Some members of the Order resided at Tipperary, from time to time, even in the days of persecution; but they were always employed on the secular mission.

In the letter of Father Bernard O'Kennedy, written in 1704, which we have given in page 68, we find that the convent of Tipperary was mentioned. This fact is a proof that some Fathers of the order had a conventual residence there at that time.

Rev. Nicholas Roche, a very respectable and zealous member of the order, resided there for many years. He was beloved by the people and clergy of the town and vicinity. He was indefatigable in the labours of the ministry. He died at Tipperary in 1847, deeply regretted by all who knew him.

CONVENT OF NAAS,

COUNTY OF KILDARE.

A CONVENT was founded for the Augustinians at Naas, in a barony of the same name, in the county of Kildare, in the year 1484. It is supposed that the Cullens of the county of Dublin were the founders. Allemande says that it was founded by the Whites. According to ancient records preserved in the Auditor's General Office, in the Custom-House of Dublin, we find by an inquisition taken in the reign of Queen Elizabeth, that this convent with 120 acres of land in Goingerstown, and in the parish of Naas, parcel of its possessions, was granted to Nicholas Alymer, for a term of fifty years.

The convent was built at the foot of a round hill, at the end of the town. Some rude remains of the old establishment may still be seen upon this very spot. Though the church was never rebuilt, still we understand there was generally a conventual residence there for one or two members of the order, until early in the present century.

CONVENT OF ARDNARY,

COUNTY OF SLIGO.

ALLEMANDE says, that a convent of Augustinian Hermits, was founded at Ardnary, in the barony of Tyreragh, and on the banks of the river Moy, county of Sligo, near the borders of the county of Mayo. Fathers Torelli and Lublin, declare, that this monastery according to the registers of the order, was built in 1427. Cahir O'Hara, ancestor to the O'Haras of Nymphsfield, was the founder. This convent is also mentioned by *Herrera*. It was suppressed by Henry VIII., and the property belonging to it confiscated.

CONVENT OF SKRINE,

COUNTY OF MEATH.

This little town is so called, *according to Allemande*, because formerly it was known by the name of *Scrinium Sancti Columbani*. An Augustinian monastery was founded there in the reign of Edward III, in the year 1341, by Lord Francis Feipo, an Englishman. We have heard that the church is still standing upon the hill of Skrine, and commands one of the most extensive views in Ireland. This convent was suppressed in the 34th of Henry VIII. It was granted with eighteen acres of land, to Thomas Cusack, at the yearly rent of 5d. Irish.—*Auditor Gen. Office.*

CONVENT OF TULLAGH,

COUNTY OF CARLOW.

This Convent was founded by Simon Lombard and Hugh Tallon, Frenchmen, in the year 1312. On the 13th of December 1557, this convent with all the property belonging to it, was granted to Thomas, Earl of Ormond. It is situated by the river Slaney, and in the diocese of Leighlin. The ruins of the old convent are at the foot of the bridge.

CONVENT OF ADARE,

COUNTY OF LIMERICK.

The Convent of Adare, usually called the Black Abbey, in the county of Limerick, was founded for the Hermits of St. Augustine, by John, Earl of Kildare, in the reign of Edward II., early in the fourteenth century—*See Ware.*

Before the suppression this convent was endowed with considerable property, in lands and houses, and was in a most flourishing condition before the days of persecution. In the registry of the order in Rome, we find that a very especial notice was taken of this convent in the year 1471,—156 years after its foundation and 124 years before its suppression.

In the 37th of Elizabeth, this convent with eighty acres of land, sixteen cottages and nine gardens, was granted to Sir Henry Wallop.—*Auditor Gen. Office.*

The following very interesting notice of Adare and of the remains of the Augustinian Abbey, may be seen in a work lately published, and entitled "*the Scenery and Antiquities of Ireland,*" by W. B. Bartlett.

"There is not, perhaps, in the whole Province of Munster, a more beautifully situated village than Adare, about eight miles from Limerick, the ruins of its magnificent castle, where the proud Desmonds held sway—the meadows sloping gently to the margin of the stream—the ivy-mantled walls of the stately abbeys, that once flourished here—the lonely shades—the venerable trees, and the quiet walks,

"*Where heavenly meditation, musing, dwelt.*"

awaken in the contemplative mind, emotions of the most exquisite nature. The remains of three important religious houses are still to be seen here, viz:—The Franciscan abbey, the Augustinian abbey, and the abbey of the Holy Trinity. The second of these, the Augustinian abbey, an exceedingly picturesque ruin, was built in the year 1315, by John Fitz-Thomas, first Earl of Kildare, and forms a beautiful and striking object in the landscape. 'A part of this Friary,' says a writer who visited it in 1781, 'still remains in good preservation; the steeple is supported by an arch; the choir is large, with stalls, and the nave answerable thereto, with a lateral aisle on the south side; to the north

of the steeple are some beautiful cloisters with Gothic windows, within which, on three of the sides are corridors, and on most of these windows are escutcheons with the English and Saltire crosses, generally ranged alternately; the workmanship is simply elegant, the principal parts being of hewn limestone, which appears so fresh as to give it a modern, yet venerable appearance.'

"The Castle, built by the earls of Desmond to command the bridge over the river, is now reduced to a pile of ruins; but the portions of the structure which remain, shew, that it must have been a place of great strength, and that its position was admirably chosen to protect the pass it was intended to defend. It was finally destroyed in the rebellion of 1641.

"Adare gives the titles of baron and viscount to the ancient Irish family of Quin, earls of Dunraven and Mountearl. Adare castle, the family seat, is situated on the western bank of the river, in a very extensive and highly-ornamented demesne, and commands a fine view of the ancient castle and the venerable abbeys in the neighbourhood. The architecture of this noble mansion entitles it to be considered as one of the finest edifices in the country."

Our readers will be glad to learn that the present noble proprietor has embraced the faith of the one true church, and that thereby, the property of the ancient convent has again passed into Catholic hands.

CONVENT OF ANY,

COUNTY OF LIMERICK.

THIS Convent was founded for the Augustinians, by John Fitz-Roberts and others, in the reign of Edward II., in the early part of the fourteenth century.—*Ware.* Fathers Torrelli and Herrera call this house by the

name of Hanna. But the date of its foundation, according to them, was the year 1432, which is an hundred years later than the date mentioned by Ware. We have not been able to discover any other fact connected with the history of this foundation.

CONVENT OF KILLAGH,

COUNTY OF KERRY.

THIS Convent was founded, according to Lublin, by the Earls of Clankar, (Clanrickard) of the family of the Burkes. We have not been able to obtain any accurate information regarding this house, unless, that it is mentioned in the constitutions of the order, as a convent belonging to the Irish Province. Ware mentions, that a priory of the Canons Regular of St. Augustine was founded there, near *the river Mang*, in the reign of king John, by Geoffrey de Mariscis. Perhaps Ware was mistaken in attributing this foundation to the Canons Regular, and not to the Hermits of St. Augustine. That there was a convent of the Hermits there, is evident from the fact of its being mentioned in the Constitutions of the order, published more than 400 years ago. However, it is possible that Ware was not in error, and in this case, there must have been two religious foundations there, one of the Hermits, and the other of the Canons Regular of St. Augustine.

CONVENT OF MUCKNA,

COUNTY OF MONAGHAN.

FATHER Lublin says that the convent of Muckna was founded near a lake of that name, in the county of Monaghan. He does not mention either the name of

the founder, or the date of the foundation. In a work published by Gerald Crean, 49, Capel street, Dublin, in 1825, on Monastic Institutions in Ireland, we find that this convent was founded in the fifteenth century by Hugh Oge Mac Mahon. It is also mentioned in the registers of the Order.

CONVENT OF THE ISLAND OF ALL SAINTS,

COUNTY OF LONGFORD.

THIS Convent was founded for the Hermits of St. Augustine, on an island in Loughree, in the county of Longford. It is mentioned by *De Burgo*, p. 750. This foundation is also mentioned in the ancient registries of the Order. It was founded by Hedigan O'Farrell, in the year 1506.

It is worthy of remark, that jurisdiction is still derivable from all the suppressed houses, provided, they are mentioned in the ancient registries of the Order; and that at the Provincial Chapters in Ireland, titular Priors are elected for all those houses, by virtue of which they would have jurisdiction in those convents, if they were revived. Those titular Priors as well as the Priors of actual convents, have the right of voting at the election of Superiors at Provincial Chapters.

CONVENT OF WATERFORD.

THOUGH this Convent is not to be found in the Registries of the Province, still we find it mentioned by Herrera and Lulvin. They tell us that a convent was founded in Waterford, in 1629, dedicated to St. Catherine, for

the Hermits of St. Augustine. * Both are mistaken with regard to the date of the foundation. It is certain there were no convents built in Ireland in 1629, for that was rather the time of destroying them. It was the commencement of the reign of Charles I, who succeeded four monarchs under whom all the convents and religious houses were demolished. Henry VIII, began the work of destruction; Edward VI, continued it; Mary's reign was too short to restore them; Elizabeth and James I, finished the work of desolation. The same persecution was continued under Charles I, which makes it probable that this convent was founded, not in 1629, but, perhaps in 1529, before Henry VIII, began to suppress the religious houses. Allemande continues to say, that *Ware* might be thus induced to believe, that there was no Augustinian convent in Waterford, which statement of Ware he did not admit, but was inclined to believe that the date of the foundation was falsely printed by Herrera, and so copied by Lubin. There is no convent of the order there at present, nor has there been since the days of persecution. It is likely, therefore, that this convent, if it were ever founded at all, existed only a few years previous to the suppression of monasteries under Henry VIII.

BISHOPS AND NOTED MEMBERS OF THE ORDER OF THE HERMITS IN IRELAND,

TAKEN FROM HERRERA, OSSINGER, WARE AND OTHERS.

In giving this biographical sketch of the Bishops and other noted members of the order in Ireland, we have here to express our regret, that in consequence of the want of sufficient information, our accounts must neces-

* Allemande, *Hist. Monast. Hibern.*

sarily be very imperfect; we have chiefly collected our materials from Herrera, but as that author only brought us down to the sixteenth century, for he wrote early in the seventeenth, and as we have before us only one volume of that celebrated writer, so our history must be very imperfect and meagre indeed. *Ossinger* wrote about 100 years ago, but as his history was not a general history of the order, so his work has supplied us only with a few facts.

As the archives of the ancient convents were destroyed in the sixteenth century, and as nearly all the present convents were revived only in the last century, so we have not been enabled to collect many details connected with the order, from the middle of the sixteenth to the middle of the eighteenth century. There is however, one source of information on the subject available, but not within our reach. The archives of the order in Rome, contain biographical sketches of all the bishops and eminent men of the order, from the thirteenth century to the present time. Herrera and others collected their materials from that source

At each general Chapter, which is held every sixth year, an account according to the rule of the order must be given of all the provinces, and of the eminent religious, who died in each Province during the six preceding years. The acts of all the Chapters in connexion with each and all of the Provinces have been always registered, and have been to the present time faithfully preserved in the Archives of St. Augustine in Rome.

It is therefore, to be hoped, that some member of the order in Ireland, availing himself of the important information to be derived from this source, will ere long write a more lengthened account, and a more detailed history of the order in Ireland.

We understand, that a very eminent Italian Father of the order in Rome, the Very Rev. Joseph Lanteri,

Master of Sacred Theology, is now writing a general history of the order from the year 1256, to the present time. Having before him, therefore, the important source of information already alluded to, we may expect from his forthcoming work, some very important facts, that will bring to light the lives of those venerable men of the order, who either lived in Ireland, or were obliged to fly from their country in the terrible days of persecution. The few eminent men, therefore, that have been noticed by Herrera and others, we now give in the order in which we have found them.

Right Rev. Geoffry Groffield, O. S. A.—This eminent divine was Master of the order, Doctor of Sacred Theology, and a most celebrated preacher and writer. By a rescript of Clement VI., dated at Avignon the 3rd of the Nones of March, fifth year of his Pontificate, and year of our Lord 1347, this prelate was appointed Bishop of Ferns. He was put in possession of the Temporalities on the 26th March 1348, and died on the 22nd of October, in the year of our Lord 1349.—*Herrera*, vol. 1, p. 294.

Right Rev. Robert de Aketon, O.S.A.—This Prelate was elected Bishop of Down, by the Prior and Convent of that church, the 18th of November in the year 1365. But Pope Urban V. having annulled the election of Robert, preferred William, another religious, and likely of the same order, to the See of Down. The Pope, however, the year following, appointed Robert de Aketon, Bishop of Kildare. We do not find how long he governed his See.—*Ware*.

Right Rev. John Tatenale, O.S.A.—*Herrera* in vol. 1, p. 426, speaking of this Prelate, says: "After the death, in 1360, of Richard Ledred, O.S.F., Bishop of Ossory, Miles de Sweetman was elected by the clergy

of the church of Kilkenny, Bishop of that See; but Pope Innocent VI. annulled the election, and appointed John Tatenale of the Order of the Hermits of St. Augustine, Bishop of Ossory. He governed his See for ten years, and died in 1370." Ware speaking of this Prelate, says: "That he released to the vicars choral, all procurations due to the See, by right of ordinary visitation, except only a yearly payment of 6s. 8d., with this condition, that under a penalty of 10s., for omission, they should celebrate the anniversary of his death."

Most Rev. Robert Walby, O.S.A., Archbishop of Dublin.—We have already noticed this prelate in p. 85. We have, however, since that part of our work was printed, discovered additional matter connected with the life of this great bishop. He is mentioned by Herrera as one of the most illustrious men of the day. Having at an early age taken the habit of the Augustinian Hermits, he soon distinguished himself in the various departments of literature and science. He was a most famous linguist, a most profound theologian, a most celebrated writer, a most eloquent preacher, and to use the words of Herrera, a prince of orators, *Princeps concionatorum*. He is spoken of by many writers; he left behind him the following works:—"Lecturas sententiarum," 4 vols, "Questiones Ordinarias," "Sermones per annum," Librum contra "Wichephistas."

A Latin epitaph descriptive of his great talents and virtues, may be seen on his tomb in Westminster Abbey.

Most Rev. John Walby, O.S.A., Archbishop of Dublin.—This Prelate was brother of Robert Walby, of whom we have just spoken. Although his name does not appear in the list of the Archbishops of Dublin given by Ware, still we find from Herrera, Ossinger, and others, that he was appointed Archbishop of this See. According to those authors he was elected Bishop

of York, but his election not having been confirmed, he was translated by the Pope to Dublin, in the year 1390, the year before the translation of his brother from Ayr to the same See. John Pitt in the 558th page of his "History of the Fourteenth Century," thus refers to his translation: "*Defuncto Archiepiscopo Eboracensi Alexandro Nevillo, ipse (Joannes Waldebius) in ejus locum eligitur, quamvis nunquam confirmatus fuerit: nam summus Pontifex Waldebium in Hibernia ad archiepiscopatum Dublinensem transtulit.*" He must have governed the diocese but for a short time, as his brother was appointed his successor the 14th of November of the following year. Herrera appears to think that he either resigned his See, or died before the time appointed for his consecration. He was a most learned man; was Provincial of his order for many years, and was an author of many works, a list of which is given in the "*Bibliotheca Augustiniana*," by Ossinger.

Most Rev. Thomas Edwarston, O.S.A., was according to *Ossinger and Herrera*, an illustrious member of the order of Hermits of St. Augustine, was Master of Theology, Doctor of the University of Oxford, and Confessor to the Duke of Clarence, through whose influence *according to John Pitt, an English writer*, he was appointed an Archbishop in Ireland.

John Dominick Mansi, O.S.A., an illustrious writer of the last century, appears to think that Thomas Edwarston was only a titular Archbishop, *in partibus infidelium*. He wrote several Theological works. He died on the 20th of May, 1396.

Right Rev. John Volcan, O.S.A.—This Prelate, according to Herrera, vol. 1, p. 428, was appointed Bishop of Ossory, by a rescript in the Registry of the Vatican, dated the 6th day of the Nones of July, 1398. He died, (according to the same author,) in 1399 or

1400, as Roger, an Augustinian Canon and Prior of the monastery of Newtown, diocese of Lichfield, succeeded in the October of that year.

Ware, in his catalogue of the Prelates of Ossory, mentions, that John Volcan, Bishop of Dromore, was translated to Ossory in 1404, and died the year following. Herrera appears to think that either Ware was mistaken, or else, that the John Volcan mentioned by him, was a different person from the John Volcan O.S.A. who, according to the Vatican Registry, was appointed Bishop of Ossory in 1398. Herrera also says, that Volcan was appointed Bishop, when John was deprived, for which he quotes the Registry of the Vatican. This John must have been John Griffin, Bishop of Leighlin, who, according to Ware, was translated to Ossory in 1398, and died a year or two after. It is likely, therefore, that John Griffin's nomination was annulled, and that J. Volcan was appointed to succeed him. The words of Herrera, are:—*Joannes Volcan, per privationem Joannis, fit in Registro Vaticano Episcopus Ossoriensis in Hibernia, 6 Nonas Julii, anno* 1398. *Obit vel anno* 1399, *vel saltem* 1400, *quia per obitum Joannis, fit 6 Kal. Octobris, anno* 1400, *a Bonifacio IX, Episcopus Ossoriensis Rogerius Prior Conventus de Noveton diocesis Lichfildensis.*

Right Rev. Gerald Canton, O. S. A.—Herrera, vol. I. p. 295, says that he was Professor of Theology and Vicar-Provincial of his order in Ireland in 1392. By reason of some dispute between him and the Provincial of England, to whose jurisdiction the convents of Ireland were then subject, he was deprived of his office. But Gerald, aided by one Master John Hollywood and the Priors of Ireland, having appealed to the General of the Order in Rome, was not only restored to his office, but as a reward of his great learning and virtues, was raised to the office of Assistant to the Pro-

curator-General in the Roman Court. He was appointed by Boniface IX, Bishop of Cloyne, on the 17th of the Calends of April, in the year 1394. He governed that See for seventeen years, and died in 1411.

Right Rev. Adam Payn, O. S. A.—This Prelate was successor to Gerald Canton in the See of Cloyne. According to the Registers of the Order, quoted by Herrera, he was Lector of the Order at Oxford in 1392. According to the Registers of the Vatican, in the year 1413, and the Consistorial Acts, in 1414, quoted by the same author, vol. I. p. 39, he was appointed bishop and successor to Gerald Canton, in the See of Cloyne in Ireland. According to Ware he laboured much to unite the Sees of Cork and Cloyne. His case was laid before a Parliament held in Dublin in April, 1421, but the cognizance of it, as belonging to the Pope, was dismissed. He died in 1430.

Right Rev. John Rishberry, O. S. A.—Ware, speaking of this prelate, says: "On the death of Nicholas, Bishop of Emly, in 1422, John Rishberry, an Augustine hermit, was declared his successor, by Pope Martin V, but he delaying to dispatch his letters of provision, Robert Windel, a minorite, was provided the 19th of the Calends of January, 1423." The account given by Herrera, though substantially the same, is different in point of date. For this author says in vol. I. p. 430, that John Rishberry was appointed in 1420, and Robert Windel in 1421.

Right Rev. Gerald Martin, O. S. A.—He was Bachelor of Sacred Theology and Penitentiary of the Sovereign Pontiff. He was appointed Bishop of Killala on the 26th of September, 1425. He governed the diocese for five years, and died in the year 1430.—*Herrera*, vol. I. p. 239.

Right Rev. William Bodremund, O.S.A.—In the *Pontifical Registers* of the years 1462 and 1464, this Prelate is mentioned as Bishop of Dromore in Ireland, and Suffragan of the Archbishop of York.—*Herrera*, vol. I, p. 298.

Right Rev. Thomas Fort, O.S.A.—This Prelate, according to Ware, was appointed by the Pope, Bishop of Achad and Achonry, on the 3rd of the Ides of October, 1492.

Right Rev. Nehemy Closin, O.S.A.—This Prelate was appointed Bishop of Clogher by Pope Alexander VI, on the 24th January, 1502, on the removal of Courcy his predecessor. He resigned the 29th of August the following year, at the instance of Rev. Patrick O'Connally (who succeeded him), reserving to himself a yearly pension of eighteen ducats.—*Ware*.

Right Rev. Richard Nangle, O.S.A.—He was Vicar Provincial of his order in Ireland, and was appointed Bishop of Clonfert in 1536.

Right Rev. Patrick Cullen, O.S.A.—He was appointed Bishop of Clogher in 1519, and died in 1534. We have already noticed this Prelate in pages 88 and 89, to which we refer our readers.

Most Rev. Richard Nangle, O.S.A.—According to Hardiman in his *History of Galway*, he belonged before his episcopacy to the Augustinian Community of Galway, he tells us that it was at his earnest request, that convent was founded in 1508, by Margaret Athy, wife of Stephen Lynch, and that he was afterwards Archbishop of Tuam. Perhaps this Prelate was the same Richard Nangle, whom we have already mentioned as Bishop of Clonfert in 1536; if so he must have been translated from Clonfert to Tuam.

Right Rev. Bernard O'Higgins, O.S.A.—We have already in p. 92, noticed this prelate as the Provincial of the order in 1542. We have, however, since discovered that he was appointed the same year, on the 5th of May, Bishop of Elphin, in Ireland, according to the Consistorial acts, quoted by Herrera. The same Author says, in vol. I. p. 108, that in the month of April that year, not being yet bishop, he was appointed Vicar-General of his Order in Ireland, by the General of the Order, the Most Rev. Father Seripandus, afterwards the celebrated Cardinal Legate at the Council of Trent; and that in the following September, being then bishop, the said appointment was confirmed by the General for six months, with authority to preside at a Chapter of his brethren for the election of a superior to govern the Province, which, by reason of the persecution under Henry VIII. was then so fallen away as to be reduced to seven convents. He died in Portugal in 1563. For other particulars, see p. 92. Ware, in his catalogue of the Prelates of Elphin, says that Bernard O'Higgins was a Dominican, but he was evidently mistaken, as may appear from the authorities we have quoted.

Right Rev. Mark Forstal, O. S. A.—He was a very learned member of the Augustinian Order in the seventeenth century. He left his native land in the commencement of the reign of Charles I. and proceeded to the Augustinian Province of Austria, where, having served his novitiate, he pronounced his solemn vows in the Order of the Hermits of St. Augustine. Having completed his theological studies, he was affiliated to the Province of Austria in the year 1648. At a Provincial Chapter, held in 1653, he was appointed Diffinitor of the Order, and Regent of Studies. In 1655, he was created Doctor of Theology in the University of Vienna. He presided at a public theological disputa-

tion at a monastery of the Premonstratensian Order in Moravia in 1658. At a Chapter held at Vienna in 1659, he was elected Provincial of the Province of Austria. He returned to his native land in 1672, and was appointed Bishop of Kildare; and having with great zeal discharged the duties of his high office, he resigned his soul, adorned with many virtues, into the hands of his Divine Master, whom he had so faithfully served. He died in Dublin in 1683.—*Ossinger*, "*Bibliotheca Augustiniana.*"

Right Rev. Patrick Comerford, O.S.A.—This illustrious member of the Order of St. Augustine, was Bishop of Waterford and Lismore, in the seventeenth century. He was one of those dignitaries who took a most active part at the memorable Synod that was convened at Waterford, during the civil wars in Ireland in the reign of Charles I, by the Apostolic Nuncio, John Baptist Rinuccini. At that Synod, the terms of the treaty of peace that had been proposed by Ormond were condemned as unjust and detrimental to the cause of the country and religion. On the 27th May, 1648, the sentence of excommunication was passed against all the Confederate Catholics that should defend, sanction, or in any manner approve of the late treaty of Ormond. Unfortunately the Supreme Council of the Confederate Catholics were on the side of Ormond, and opposed to the Nuncio. The censures of the Church had been rigorously carried out in many places, but especially in the diocese of Waterford and Lismore. Dr. Comerford caused the churches to be closed all over his diocese. The divine offices and the sacred mysteries were no longer publicly solemnized. The people, thus deprived of spiritual consolation, were plunged into the most alarming state of excitement. The Supreme Council threatened to take into their own hands the temporalities of the diocese. But

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the unbending Prelate was not to be moved by this species of intimidation. In his reply to the Supreme Council he said that he did what his conscience imperatively dictated: "As to my temporal goods," he says, "the greater part of them are long since in the hands of the common enemy, while some of our Catholic nobility hold possession of the greater portion of the remainder." We have not discovered how the correspondence terminated. It is certain, however, that Dr. Comerford's opposition to the treaty continued unshaken, and that he had been throughout the entire proceedings a strenuous supporter of the measures proposed by the Apostolic Nuncio. On the 17th of January, 1649, a treaty of peace, favourable to the Catholic cause, was concluded between the confederate body and the king's representative; but it was of no advantage, for a few days afterwards Charles I. was brought to the scaffold, and Ireland was again converted into a land of carnage and blood. The bishops of Ireland were especially marked out as the victims of the tyrant's cruelty. Some suffered a glorious martyrdom; others fled into exile. The Right Rev. Dr. Comerford, O.S.A., with the bishop of Cork, proceeded to Nantz, where they were received with every mark of kindness and respect by the clergy and people of that city. How long he remained in that city, we have not been able to ascertain, or whether he ever returned or not to his native land.

Right Rev. Peter Mulligan, O.S.A.—He was a member of the Augustinian Community of Galway early in the last century. We have already noticed him in the history of that convent. He was a very learned man; he was master of Sacred Theology and Provincial of his Order. He was appointed Bishop of Ardagh in the year 1732.—See p. 180.

RIGHT REV. JAMES O'DALY, O.S.A.—This prelate belonged to the Hermits of St. Augustine. He was Bishop of the diocese of Kilfenora and Suffragan to the Archbishop of Cashel. He died in the year 1750.—*De Burgo*, p. 510.

RIGHT REV. JAMES DOYLE, O.S.A., was appointed Bishop of Kildare and Leighlin in the year 1819. We have already sketched the life of this illustrious Prelate. We refer our readers to p. 138.

RT. REV. JOHN O'DWYER, O.S.A.—We have already spoken of this Prelate in the history of the convent of Callan, for which see p. 207.

RIGHT REV. DANIEL O'CONNOR, O.S.A.—This Prelate has been already noticed in our work.—See p. 149.

RIGHT REV. JAMES GOOLD, O.S.A., was appointed Bishop of Melbourne in the year 1850. We have noticed him in our history of the Convent of Cork, p. 193.

ST. COLUMBANUS AND HIS DISCIPLE ST. GALLUS, Irish saints of the seventh century belonged to the Hermits of St. Augustine, before the establishment of the religious order of monks, of which St. Columbanus was the founder.—*Herrera*, vol. I. p. 274.

In the ancient offices of the Order of St. Augustine, published in the year 1493, we find the following passage: *Nondum decretum est de commemorationibus SS. Confessorum Galli et Columbani, qui fuerunt Ordinis Eremitarum S. Augustini, qui portaverunt habitum Eremiticum S. Augustini, sed si quis propter suam devotionem vellet facere, faciat.* It is true we have not many historical facts connected with the members of the order individually before the middle of the thirteenth century. Before that time their mode of life was truly

eremitical. They held triennial chapters, at which a General and Priors were elected, which custom had prevailed from time immemorial, as may appear from an Apostolical rescript of Alexander IV, dated at *Anagni* 16th of the Calends of August, 1254, and commencing with the words: "*Solet annuere apostolica sedes*," and addressed to the order in these words: "*Alexander Episcopus servus servorum Dei, Dilectis filiis universis Prioribus et fratribus Eremitarum ordinis St. Augustini, salutem et apostolicam Benedictionem;*" and also from a rescript of his predecessor, Innocent IV, and addressed to the Order in these words: "*Innocentius Episcopus servus servorum Dei, dilectis filiis Priori Generali ordinis Eremitarum S. Augustini, et aliis Provincialibus, &c.*" For a more detailed information on this subject, we refer our readers to a work now before us, entitled, "*Origine delli Frati Eremitani dell'ordine di S. Agostino,*" printed in 1620, and translated into Italian from the Spanish of Rev. John Marquez, O.S.A., preacher to his Catholic Majesty Philip III, King of Spain and the Indies.

Venerable John Wadding, lived in the fourteenth century, and died in the odour of sanctity. He was a native of Ireland. By reason of his many virtues, the most Rev. Father General, on the 24th of May, 1388, conferred upon him the privilege of residing as a conventual in whatever convent either in England or Ireland, that he might please to select. The convent of Cambridge in England was selected, and consequently on the 13th of October 1390, this venerable religious was appointed by the General, a perpetual conventual of that convent.—*Herrera*, vol. I. p. 377.

Patrick Wadding, is mentioned by *Philip Essius* in his "*History of the Augustinians,*" p. 546, as an illustrious member of the Irish Augustinian Province. He wrote the lives of the Irish saints.—*Ossinger*. We have not been able to ascertain the time in which he lived.

Blessed John Travers, Martyr.—This bright ornament of the Irish Augustinian Province, was one of the victims of the persecution of Henry VIII. He not only denied the king's supremacy, but he even wrote a book in defence of the primacy of St. Peter and his successors. This was the crime that secured to him the glorious title of martyr for the faith. He was dragged before a criminal court, to undergo a mock trial for having violated the laws. Here he not only admitted the charge, but he held out his hand before his enemies and said:—"*With this hand I have written the doctrine of St. Peter's primacy, for which I shall never be sorry, and for which I hope a merciful God will be to me ever propitious.*" The sentence of death was pronounced against him, and it was ordered that more than usual torments should be the lot of the martyr. But God honoured the sufferings of his servant with a most extraordinary miracle:—After his right hand had been amputated, and cast into the fire by the executioner, it was discovered whilst the hand itself was being consumed, that the thumb and two first fingers, though cast into the fire again and again, remained untouched and uninjured by the flames. They were the thumb and fingers that held the pen, by which he so nobly vindicated the dogma of the Pope's supremacy. Hence it was that God was pleased to confirm the truth of the doctrine that his faithful servant so ably preached and wrote, by this extraordinary interposition of his divine power. This renowned and glorious martyr obtained his crown in the year 1539.—*Herrera*, vol. I. p. 396. Of him it may be truly said that he was that glorious martyr of Christi, of whom his great father, St. Augustine, thus spoke: "*In agone suo gloriosus Christi Athleta, non exhorruit carcerem; ad imitationem capitis sui toleravit proba, sustinuit irrisiones, flagella non timuit; et quot ante martem pro Christo pertulit supplicia, tot ei de se obtulit sacrificia.*"

CHRISTOPHER DIXON was an Augustinian martyr, according to *Crusenius* and *Maigretius*. He suffered for the faith in 1616. By his death he triumphed over his enemies, and secured for himself the happiness that he now enjoys in the society of the saints.—*Ossinger*.

PATRICK RAW, a very learned member of the order in the seventeenth century belonged, though an Irishman, to the Austrian Province. He was created Doctor of Theology in the University of Vienna in 1638; was for many years Regent of Studies in his own order, and Public Professor of Theology in that city. In 1641 he was Procurator of his order in Saxony, and afterwards First Rector of the Province of Austria. He died in Rome in 1646. He wrote many works, for a list of which see *Ossinger, Bibliotheca Augustiniana*.

VERY REV. MARTIN FRENCH, a very learned member of the order was Prior of the Convent of Dublin in the year 1661. He studied on the Continent, and before his return to Ireland was Professor of Moral Theology. He took a very active part in the reign of Charles II. against the Remonstrance of Peter Walsh, of which we have already spoken in the history of the Convent of Galway. Such was his opposition, and such was the opposition of the Augustinian Order in general to said Remonstrance, that the Procurator himself, Peter Walsh, complained of them in the following words: *I can say this much of them* (the Augustinians) *that Father Martin French, their late Priour at Dublin, hath acknowledged then, some three or four years since, they were the order of all others that led the van of opposition by common consent or decree in a chapter held by them in 62, which was to them as it proved since, like the laws of Medes and Persians, irrecoverable,*

untransgressable.—Hist. of Rem. p. 54. We also find that Martin French's successor, Very Rev. Dominick Martin (very likely the venerable old man, who subsequently suffered so much at Galway in the persecutions of William III. see p. 179) who was Prior of Dublin in 1663, was most active in his opposition to Peter Walsh's Remonstrance. Their unwillingness, therefore, to support or subscribe to it was a very evident proof of the unbounded respect of the order for the Holy See. For the Remonstrance, in the form in which it was worded, was not in accordance with that respect that is due to the dignity of the Vicar of Christ.

Before we conclude our history of the Augustinians, we shall briefly allude to the ancient foundations of the Augustinian Nuns in Ireland. We hope, however, that some person more compotent than we are, will at some future time, give to the public a more ample and detailed account of this great order in Ireland.

ANCIENT FOUNDATIONS OF AUGUSTINIAN NUNS IN IRELAND,

GIVEN IN THE WORDS OF STEPHEN'S TRANSLATION OF ALLEMANDE.

KILLEGHE NUNNERY,

KING'S COUNTY,

WAS founded soon after the reduction of Ireland, by the Warens, English gentlemen, settled in Ireland.

CLONARD NUNNERY,

COUNTY OF MEATH.

CLONARD NUNNERY, on the Boyne, was under the invocation of our Lady, founded by O'Malaghlin, King of Meath, before the coming of the English into Ireland,

and confirmed by Pope Celestine III, whose Bulls are dated anno 1195. Ware observes that this house was reduced to such extreme poverty, during the wars, that it was made a cell to the abbey of St. Bridget of Oder.

LISMULLEN NUNNERY,

COUNTY OF MEATH.

Lismullen Nunnery, of this order, was under the invocation of the Holy Trinity, founded in the year, 1240, by an English lady, sister to Richard Coroner, Bishop of Meath. That bishop, for his sister's sake, gave to this house the lands of Dunsink and Balli-bodman. I take this to be the same that Herrera, the Spanish writer of the order of the Eremites of St. Augustine, calls Kismullen, and concerning which he says, that in the year 1409, Pope Alexander V. commanded the Official of Meath to annex it to the church of Ardunlevan, which before was a dependance of the secular priory of Kilmullen. But that Father is in the wrong in believing that this house was not founded till the year 1409, which is the date of the Bulls of Pope Alexander V; for the annexing infers a previous being in both houses.

ODER NUNNERY,

COUNTY OF MEATH,

Was under the invocation of St. Bridget, confirmed by the Bulls of Pope Celestine III, in the year 1195, and founded by the Barnevelds, English gentlemen, from whom descended the lords Trimlestown.

TERMON-FECHON NUNNERY,

COUNTY OF MEATH,

Was founded by the MacMahons, Irish gentlemen, and confirmed by Pope Celestine III, in the year 1195.

BALEMAC-ENDAN NUNNERY,

COUNTY OF CORK,

Was founded by the Mac Carthys, Irish gentlemen, from whom descended the Lords Viscounts Muskerry. There is another Balemac-Endan or Thomastown in the county of Kilkenny.

KILOEN NUNNERY,

COUNTY OF CLARE,

Was founded in the twelfth century, by the famous Donald O'Brian, King of Limerick.

LIMERICK NUNNERY.

At Limerick was a Nunnery of this order, founded by the same Donald O'Brien, King of Limerick.

KILSANE NUNNERY,

COUNTY OF LIMERICK.

At Kilsane was the Monastery of St. Catherine, founded by the Mac Sees, Irish gentlemen.

MOYLAGH NUNNERY,

COUNTY OF TIPPERARY.

At Moylagh was an Nunnery of this order, founded in the fourteenth century, by the Butlers, predecessors to the Dukes of Ormond.

KILCREUNATA NUNNERY,

COUNTY OF GALWAY.

At Kilcreunata in the county of Galway was a Nunnery called Casta-Sylva, or Chaste-Wood, founded in the year 1200, by Charles O'Connor, an Irishman of quality.

LONDONDERRY NUNNERY.

At Londonderry, the capital of the county of the same name, was a Nunnery of this order, founded in 1218, by the Turloghs Leinighs, Irish gentlemen who lived in the Castle of Strabane, and were of the royal family of the O'Neils.

THE END.

APPENDIX.

NOTE A—P. 163.

"AN ACCOUNT OF A MIRACLE TAKEN FROM OLD DOCUMENTS PRESERVED IN THE ARCHIVES OF THE GALWAY CONVENT.

"Examinations of Witnesses tacken, sworne, and examined before us, the undermentioned persons, both of the Clergie and Laytie of the town of Galway, about an extraordinarie deliverie and speedy amendment happened to Patrick Lynch, sonne to Patrick Lynch Fitz Marcus of Galway, merchant, and Redesse Lynch, at St. Augustin's Well neere Galway, on St. Barnabie's day last, being the 11th day of June, 1673.

"Patrick Lynch of Galway, youth, aged fourteen or thereabouts, being examined, voluntarely deposed upon the Holy Evangelists, that, hee was visited with a most serious, desperat, and dangerus disease, and given over by all Docturs to be incurable, and could not eate one bite since Easter last, and what little sustenance of milk he would take, hee presently vomitted the same. So as all things were prepared for his death, and noe, humane hopes of his recoveree, and was in that maner, like a dead body, brought to St. Augustin's as aforesaid, on the 11th day instant, and there was totally diped in the said Well, having noe feeling thereof; and being brought up, wraped by Mary Burke into a wollen plaide, where he slumbered about a quarter of an hour, until his mother pushed and stired him, and then wept and greveously blamed his mother for stiring him, having seene to him that he sawe our Lord Jesus Christ and his Blessed Mother, and a multitude of brave-winged birdes, and desired his mother to bring him a cup of water out of the Well, and thereof drunke three draughts, in the name of the Father, and of the Sonne, and of the Holy Gost, and there got up of himself and walked about the Well, and told his mother then, that he was to visit the Well nine days, and to drink thereof three times each day and that he would doe well; and douth continue since to observe the same dayly, and since is cured of the vomitting disease, and douth eate

and drinke ever since with a great apetit and desire, douth sleep well and is always since upon the mending hand. The Eternal God be glorified and praised for the same for ever.

"Redesse Lynch, mother to the aforesaid, examined, voluntarely deposed upon the Holy Evangelists, that the contense of the above examination of her sonne is true to all intenses and purposes, and was present with him at St. Augustin's Well when he was delivered and amended from his disease, as aforesaid, being formerly past all humane cure, as the Doctors tould this deponent, and dayly redie to die, in her opinnon, and is since upon the mending hand.

"Mary Burke, sworne—Mary Burke, aged fifty years or there-abouts, being examined, voluntarely deposed upon the Holy Evangelists, that she was along with the said Patrick Lynch at the aforesaid Well at the time aforesaid, and that the contense of the former examinations is true, and sawe and observed the same.

"Patrick Lynch Fitz-Marcus, father to the said youth, Patrick Lynch, being examined voluntarely deposed upon the Holy Evangelists, that he gave his said sonne up for lost, and that all the Physicians that visited him did give the same opinnin of him, and to that purpose prepared a coffin for him and all other necessaries for his death, and that ever since his being at the aforesaid Well, he observed him eate and drinke and sleeps well, walkes up and downe, and at the mending hand.

"Dominick Martin, Prior of St. Augustin's
Fr. Edward Bodkin, O.S.A.
Fr. Martin French, O.S.A.
Fr. Patricius Martin
Ambrose Hickey
Fr. Richard Martin
Marcus Lynch
Matthew Lynch
Fr. Wm Burke, Prov. O.P.
Fr. James Blake, S. Theol. Lector, O.S.F.
Fr. Dominick Lynch."

Note B.—P. 164.

"A copy of the will of Stephen M. Dominick Lynch.

"Item.—I desire my loving children, after my death, to be kind unto all those to whom they ought, and chiefley to love one another, if need were to death; and then so doing to give them my blessing, praying them to take vigilant heed of the honestie

of the College and Vicars of the same, and also St. Augustin's place upon the hill, obtained in my and my wife Margaret by name, with all the Fryers thereof, and specially Master Doctur Nagle, to the which also I bequeath the little tenament which I have in morgadge from Nicholas M. Gaulty for eaghtene markes, as by the said morgadge in that behaulfe more plainlie goth appeare.

"Item.—I bequeath unto the said place of St. Augustin, all my arable lands by east of Galway, and my will is, that mine and my wife Margaret Athyes dirges be celebrated in St. Augustin's clay in the convent uppon the hill, and the same dirges to be upon Christopher Lynch my said fourth sone, by tenaments I bought with my owne goods.

"Item.—That mine heire Thomas, will give out of two places oune Salmon a Thursday, and another a Friday, and in like manner I will, that Marcus and Joniken shall give out of their said two places unto the covent of St. Augustin of the hill, two salmons of the said several clayes."

A note of all the lands that Stephen M. Dominick Lynch bestowed uppon the convent of St. Augustin's upon the hill.

First Gortinetre 2 Gorty norlonte, 3rd Keloge ni mallie, 4th Kyloge costraha, 5th Gorty nomina in Renmore, 6th Gortin voloyn, 7th Gortin Jalem, 8th Gortin sought maura, 9th Keloghnilitte hard by Temple Mary, God S.

N. B.—The date must be early. A. K.

NOTE C.—P. 179.

"To His Grace, James, Duke of Ormond, Lord Lieutenant-General, and General Governor of His Majesty's Kingdom of Ireland, and to His Majesty's most honourable Privy Council.

"The humble petition of Dominick Martyn, an Augustinian Friar, humbly showeth unto your Grace and Lordship, that your petitioner was willing pursuant to your Grace's and Lordship's proclamation to transport himself out of the Kingdom, and would do it accordingly, had his several distempers permitted him. That the Petitioner is three score and nine years of age, and has been for sundry years past so unwieldy that he was and is still found to keep his bed, as by Physician's certificate to that purpose hereunto annexed may appear.

"May it therefore please your Grace and Lordship to consider your poor Petitioner's age and infirmity, and in regard

that he is willing to enter security, before any Justice of the Peace, of the County of Galway, for his good behaviour, that your Grace and Lordship may be pleased to grant him leave to remain in the kingdom, that, thereby he may take the liberty of breathing the air for health, if his infirmity will permit him, without being molested."

"And he will ever pray."

"The above is written in old English, which I had not time to transcribe." A. K.

"THE REPLY.—The 9th day of July, 1690.

"Upon consideration had of the within Petition, it is ordered that the Petitioner Dominick Martyn with good security, do, before the Mayor of Galway, acknowledge a recognizance to his Majesty, in the sum of Two-hundred pounds with addition, that Petitioner shall ten days next after, notice or warning to be left for that purpose, at some well-known place to be mentioned in the conditions of the recognizance, personally appear before the Lord Lieutenant, or other Chief Governor or Government of this Kingdom for the time being and Counsel, and after his appearance be made shall not depart without special license in that behalf, from the Lord Lieutenant or other Chief Governor or Governors of this Kingdom for the time being and counsel as aforesaid; and shall in the mean time demane himself a dutiful and loyal subject, and upon certificate from the Mayor of Galway, of such recognisance be acknowledged, we are pleased that the Petitioner be permitted to remain in this Kingdom until further orders, notwithstanding the proclamation for the transportation of the Popish Regular Clergy out of this Kingdom, and said recognisance so acknowledged is to be returned to the Clerk of the Council.

"ORMOND	"ANES
MICHAEL. ARMAGH	LANSDOWNE
JS. DUBLIN	R. COCHAG
GRANARD	JOHN DARCY
HEN. MIDENSIS	C. DILLON
CHAR. MERIDETH	THEO. JONES."

NOTE D—P. 217.

Arth. Mac Murchad O'Kavanagh with an army not exceeding 4000 men, almost annihilated the army of King Richard II, amounting to 30000. Had he been supported by the Irish chief-

tains, he would have amply repaid his country by his valour and his virtues, for the crimes of his ancestor, Dermod Mac Murchad.

Note E—P. 245.

"Rmo. D. Joanni Thomæ Troy, Archiepiscopo Dublinensi, in Hibernia.

"Hibernia. "*Dublinium*, 14 *Oct.* 1815.

"Sacra Conge.

"NONDUM querelæ cessant altique clamores contra dura gravamina quæ Regularibus Hiberniæ ab Episcopis inferuntur. Delatum est enim Presbyteros Regulares in nonnullis Hiberniæ Diœcesibus a Solemnium Missarum celebratione, a prædicatione Verbi Dei, aliisque functionibus peragendis in suis Sacellis sub pœna suspensionis prohiberi; tum etiam a Stipe roganda sive ad fores Ecclesiæ sive in oppidis atque agris; quo fit, ut ipsi necessaria ad vitam sustentatione careant. Fertur præterea, aliquos Episcopos; sub eadem pœna Regularibus inhibere, ne Ecclesias et Claustra sua instaurent aut reparent; ne Juvenes ad Tyrocinium ac Regularem Professionem admittant; ne ii demum qui animarum curæ deserviunt, debita Emolumenta percipiant. Expositum denique est, Regulares Hiberniæ a Clero Sæculari valde contemni, atque obtrectari; Antistites vero nimium difficiles sese præbere ad illos promovendos facultatemque iis tribuendam excipiendi Fidelium Confessiones.

"His autem SSmo. Dno. Noso. PIO PAPÆ VII. relatis, Sanctitas sua vehementer mirata est, iisque vix fidem adhiberi posse putavit, cum persuadere sibi non possit, Religiosos Viros, qui tam utiles in Ecclesiæ ministerio Co-operatores sunt, quique de S. Fidei conservatione atque incremento in Hibernia tantopere meruerunt, ab Episcopis *tam dure tractari*, ut eorum *destructio* queri videatur.

"Quamvis autem in isto Regno ex temporum circumstantiis et ad vitandas persecutiones Regularium *Jura* nonnunquam coercita sint, et Episcoporum authoritati partim subjecta; *nunquam tamen* Apostolicæ Sedis ea mens fuit, ut Regulares ita vexarentur, ut prope ad exitium ruerent.

"Quotiies tamen ea quæ allata sunt, vera *quodammodo* forent, Jubet Sanctitas sua, ut Amplitudo Tua Episcopos

Suffraganeos tuos sedulo moneat, ut sese *in posterum* non ita duros, sed benevolos, atque studiosos erga Regulares suarum Diœcesium, tanquam suos Adjutores, suorumque laborum Participes præbeant; illorum *Jura* defendant; debitam iis observantiam et gratiam a Clero Sæculari præstari curent; non se difficiles aut morosos, sed potius faciles ac mites exhibeant; neque plus authoritatis in eos sibi arrogent, quam Ecclesiasticæ leges præscribunt.

"Et quoniam nunc, Divina favente Gratia, nullum amplius in isto Regno impedimentum infertur, quominus Religiosi Viri Regularem Disciplinam *in sua integritate* servare possint, VULT SANCTITAS SUA, AC PRÆCIPIT, ut Regulares *cujuscunque Ordinis* qui in Hibernia versantur, *in plena ac pacifica Omnium Jurium, Exemptionum ac Privilegiorum possessione restituantur*, quibus Cæteri *in Catholicorum Regionibus*, ex Sacrorum Canonum, Summorumque Pontificum Constitutionibus gaudent; *ita ut in posterum licere nequeat Episcopis prohibere*, quominus Regulares ad Tyrocinium ac Professionem probatos Juvenes *libere* admittant; Ecclesias et Claustra sua reparent, Missas, aliasque Functiones, ac Prædicationem ad normam Concilii Tridentini, in suis Ecclesiis exerceant; vitam, rogata Stipe, sustentant; quique animarum curæ dant operam, consueta capiant Emolumenta.

"DUM igitur minime dubito, quin Cuncti Hiberniæ Antistites APOSTOLICA ISTA MANDATA, prompto lubentique animo, ita exequuturi sint, *ut nulla amplius, in hac parte, ad Apostolicam Sedem querela perveniat.*

"DEUM enixe rogo, ut Amplitudinem Tuam diutissime servet ac sospitet.

"DATUM ROMÆ ex Ædibus S. Coog. de Prop. Fide, hac 14a. die Octobris, 1815.

"LAUR. CARD. LITTA, Præfectus.

"J. BAP. QUARANTOTTI, Secretarius."

"SIMILES litteræ transmissæ fuerunt hodie ad cæteros tres Archiepiscopos Hiberniæ *Ex Mandato Secretarii Status Summi Pontificis.*"

The following important notice of the Dublin Convent has not been accurately mentioned in our work:

The Augustinian Convent of the Holy Trinity in Dublin was founded on the site where Crow-street now stands, by the Talbot family in 1259. This Convent was a general College

for the Order in Ireland. In the 34th of Henry VIII. it was granted together with ten houses, three orchards, and ten gardens, in the parish of St. Andrew; four acres and a park of six acres near College-green; two houses and gardens in Patrick-street; three houses and three gardens in the Parish of St. Michan, and ninety-three acres in Tohberboyne for ever, to Walter Tyrrel, at the annual rent of 6s. Irish.—*Aud. Gen.*

We have documentary proof before us that the present Chapel of John's Lane, was in possession of the Augustinians in the seventeenth century. They had, however, no conventual residence there until the year 1780, when the present Chapel-house of John Street was built. In the time of William III. they had a conventual residence in Audeon's-arch. In 1693 the Rev. Bernard O'Kennedy and Rev. William Bryan resided there.*

We have not been able to ascertain exactly what time elapsed between the suppression of the Convent of Crow-street in the sixteenth century and the erection of the present Chapel in John's Lane. It is however certain that the Order had no permenent chapel in Dublin unless the present one since the suppression of monasteries in Ireland. In the commencement of the reign of Charles II. about 200 years ago, down to the present time, the community continued to officiate in John's-lane Chapel, with the exception of a few years in the latter part of the reign of William III. We understand that it is the intention of the Order to build a splendid new church in the course of a few years upon another more eligible site already taken for the purpose.

* Gilbert's Hist. of Dub. p. 219.

CONTENTS.

ERRATA.

In page 36,	line 10,	for	realizing,	read	realize.
,, 36,	,, 11,	,,	and,	,,	are.
,, 47,	,, 7,	,,	Augustinium	,,	Augustinianum.
,, 47,	,, 9,	,,	Augustianum	,,	Augustinianum.
,, 47,	,, 12,	,,	Augustinum	,,	Augustinianum.
,, 50,	,, 12,	,,	notari	,,	notions.
,, 68,	,, 31,	,,	Qreen	,,	Queen
,, 81,	,, 19,	,,	it not	,,	it is not
,, 97,	,, 30,	,,	James II.	,,	James III.
,, 127,	,, 1,	,,	fory-nine	,,	forty-nine.
,, 163,	,, 20,	,,	tail	,,	tells.
,, 176,	,, 7, 8,	,,	The original document of the grand jury,	,,	An original document relative to this act of the grand jury.
,, 180,	,, 16,	,,	1824,	,,	1724.
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